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IN THIS ISSUE

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DUTIES OF THE GIFTED
DEPTH FORMATION FOR SISTERS
RELIGION AND PUBLIC EDUCATION
COUNSELING ON THE PROFESSIONS
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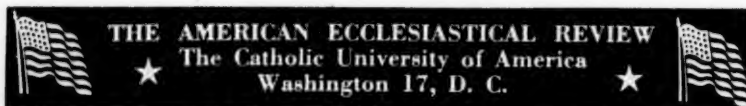
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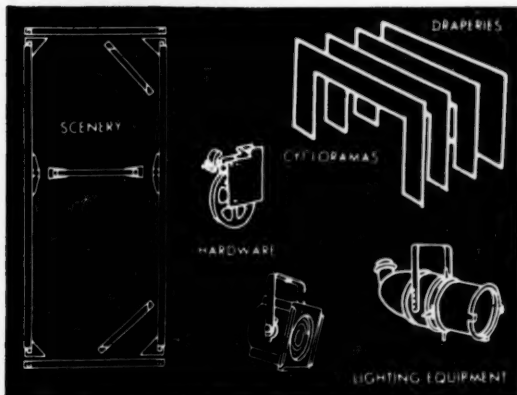
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DEPTH FORMATION FOR SISTERS

By Sister Mary St. Rose, S.N.D. de N.*

RECENTLY I CLOSED THE DOOR on an experience which I should like to share with everyone who contributes in any formal capacity to the formation of youth, above all with teaching Sisters, especially in view of the present concern of the Church about the apostolic effectiveness of religious women. Briefly, I have just completed during five summers at Marquette University a sequential graduate program of courses in theology: Trinity, Incarnation and Redemption, Grace, Sacramental Theology, together with foundation courses on the Church and complementary courses on Sacred Scripture, moral theology, ascetical theology, and liturgy. My appreciation of the values received may induce others to undertake the same discipline, or, if they are in positions of authority, to encourage their subjects to enroll in the theology programs increasingly available throughout the country.

OBSTACLES AND PRESSURES

There are obstacles, of course. A moderate background of philosophy and religion is necessary if the courses are to be serious and sufficiently challenging to interest the adult student and to develop his capacities for sustained and profound thought about the great revealed verities of life. In seminaries, the humanities and philosophy are considered prerequisites for the future theology students; we non-clerics cannot hope to secure adequate training without comparable background.

Linked causally with the lack of background are state credit requirements for teaching. A solid liberal arts education for the future teacher, with a minor in education and minors in philosophy and theology, would seem ideal. But in this workaday world of reality, we must face the facts that most state departments of education require a large number of professional credits of the future teacher and do not recognize credits in theology.

Closely allied to the problem of equipping teachers with prerequisites for graduate work in theology is that of the status of university departments of education relative to others on the same campus. Cer-

* Sister Mary St. Rose, S.N.D. de N., M.A., is on the staff of The Summit Country Day School, Cincinnati, Ohio.

tainly, no one with much experience of attending summer sessions would equate the intellectual and emotional challenge, other things being equal, of a literature course with that of an education course. This is not to say that majors in education are not capable people. But it does imply that the same high caliber of preparation is seemingly not demanded of future molders of men as of future designers of turbines or writers of sonnets.

More acute than these three obstacles to a mighty invasion of theology schools is the pressure exerted on a provincial to staff schools, old and new. Torn between the laudable desire to develop the rich potentialities of young religious and the insatiable demand for workers in whitened harvest fields, she succumbs to the practical needs of the moment. More and more congregations of women, it is true—I understand that those of men have long since solved the problem—are refusing to place subjects with incomplete training in the schools or are bending every effort to attain this goal. As soon as this is a fairly universal policy, higher standards can be set by the university departments of education. I need not quote chapter and verse for the statement that Saturday and night courses are not equivalent to those of the regular sessions; even summer courses, excellent as many of them are, must adjust their demands to human nature or cease to render service at all. They are indispensable to in-service teachers, but they hardly substitute for the impact of an organized college program on the maturing young man or woman.

These obstacles do not have a facile solution, as anyone in the teaching profession knows. But for the courageous, obstacles have always been hurdles to achievement, provided that the goal was accounted sufficiently worth while. Too often we focus our attention on material and efficient causes instead of on the final cause. Such policy rarely generates the steam necessary for action. I submit that the goal to be shot at is of national, even—in view of our position of world leadership—of international importance; in other words, supremely Catholic. This goal is the thorough Christianization of our nation and its institutions, the very goal of the Church itself, of everyone who values his membership in Christ's mystical body.

PARADOX OF AMERICAN CATHOLICITY

What is the present situation? Frankly, American Catholics, judged from current appraisals, are a paradox. Europeans, after tour-

ing our land, meeting our people, experiencing our institutions, return home to write glowing accounts of our living faith: churches strained to their limits by successive congregations each Sunday, communicants without number, retreat houses filled the year round, charitable activities to meet every conceivable need of humanity, open-handed generosity to the peoples of the world, no matter how remote from our shores. A disaster anywhere and we leap to the aid of the suffering. Moreover, it is not only the devout sex who are outstanding in all this active Catholicity; men are not only unabashed but take for granted their rightful place in worship of God and service to their fellows. We can recall from yesterday the wide-eyed amazement in the battle areas and occupation zones during and after World War II caused by the unostentatious, thoroughly sincere, unembarrassed devotion to Mass, sacraments, and our Lady, of the Catholic members of our armed services. Panegyrics of the American Catholic have been too widespread and heartfelt to ignore. Indeed, even our Protestant fellow citizens pay tribute by the occasional emergence—to the annoyance of the intelligent majority—of a bigot from their midst, proclaiming danger to our institutions from increasing Catholic power and imminent foreign domination.

Side by side, however, with this chorus of praise rumbles a disturbing note. It was so well voiced by John Tracy Ellis in "American Catholics and Intellectual Life."¹ that few have not been embroiled in the ensuing debate. Catholics are not making the impact on American life which their proportion to the whole population warrants. Instead, sufficient numbers of them adjust their lives to the non-Christian influences about them to counterbalance by their defection the annual number of converts. Forty per cent of marriages are said to be mixed. Divorce and remarriage, corruption in public office, alcoholism, juvenile delinquency are not unheard of among Catholics. Each person who tosses away his baptismal grace for the trivialities of time renders futile for himself the redemptive work of the Incarnate Son of God. Such a person constitutes a tragedy beyond our conception. Practicing Catholics are still in the majority, but for how long, as the tempo of paganizing influences accelerates. Even these practicing Catholics exercise relatively—to their numbers—little influence on the mores of our country. The living faith,

¹ John Tracy Ellis, "American Catholics and Intellectual Life," *Thought*, XXX (Autumn, 1955), 351-388.

lauded by visitors, seems to have a willingness to live by, though not to accept explicitly, the principles of a Protestant, not to say a pagan, culture.

Why this paradox of frequent use of the means of grace without the effects, the effects which transformed the pagan world of the Caesars in a few decades? The salvific will of God is still universal. Christ's power touching us in the sacraments is not less. It would be easy, of course, to catalogue the forces affecting our dispositions as we come into contact with the living Christ in the Mass, the sacraments, and prayer, forces which tend to counteract positively—or negatively by default—His will to extend the instrumentality of His sacred humanity to us, and through us to make every human person a member of His mystical body. I choose to focus attention on one.

NEED TO FACE OUR FAILURE

That one is the Catholic school. Observe that I am not a disinterested spectator, certainly not a jaundiced critic. If anyone should rise to the defense of the Catholic school, it should be the religious teacher who has staked her life for its success in preparing youth for time and eternity. Yet, I wonder whether the Catholic school, to which the chorus of praise gives the credit for nurturing the living faith of American Catholics, should not shoulder at least part of the blame for the lack of depth in appreciation of the gift of faith. Forty per cent of our young married people, if they appreciated their Catholic heritage adequately, would not so thoughtlessly enter a mixed marriage. I grant that countless factors are responsible, but if everyone adopts the policy of blaming somebody else, who will staff the resistance? The school, whose prime function is "to form Christ in those regenerated by baptism,"² is in the best position for a methodical, far-reaching countermovement to the de-Christianizing process undermining the social structure. We Catholic teachers have done a magnificent piece of work; without us, the Catholic school system would not have come into being, nor would it continue to exist: too many observers have said so for us to doubt their sincerity en masse. But the most wholesome reaction, it seems to me, is to face the failure as well as the success and to do something about it.

That something appears to be a greater emphasis on the evaluation

² Pius XII, *Christian Education of Youth* (New York: America Press, 1936), p. 32.

of the teacher. No river rises higher than its source; no culture, than its mentors. If the controlling outlook on life of many Catholics is not that of Christ, it is just possible that we teachers have failed to give it to them in their crucial years under our guidance.

The value of a serious program of theology to help solve this problem is not difficult to establish. A Catholic teacher rightly views himself as an instrumental cause in the growth of the mystical body of Christ. Now an instrumental cause, according to St. Thomas, "does not accomplish its instrumental action save by exercising its proper action."³ But a teacher is a person; his proper action is that of a person. The young woman who gives herself sincerely, trustingly, generously, to God in the springtime of life is a precious responsibility of the Institute which accepts her. She will do the work designed for her by the Providence guiding her choice and acceptance if her natural and supernatural capacities are developed to the limit circumstances allow. The pivotal principle in her development as a person is the answer to the basic question of life, the question of finality. Now it is precisely the business of theology to answer this question. All of God's revelation of Himself and His will—the content of theology—pertains to our last end; indeed, His revelation could have no other sufficient reason for its existence. Hence, theology—even to the extent of a minor on the undergraduate level, if it can be arranged, even though it receives no recognition from the state departments of education—should be part of the intellectual equipment of every Catholic teacher. Indeed, in the Middle Ages, when education was for the few who could muster the resources necessary to attend the great universities of Europe, even the layman took for granted his birthright of philosophy and theology. In our age of mass education, men are still men, still with the marks of finality upon them. They still have a quest and a goal. We can help them to depth of perception and passionate pursuit only if we are enlightened and profoundly appreciative ourselves. To secure the necessary training whether on undergraduate or graduate level may require sacrifices. Our sacrifices, however, reflect our sense of values.

TASTE AND SEE

Probably the best inducement to relatively intensive training in theology is "taste and see." Love feeds on knowledge and in turn

³St. Thomas Aquinas, *Summa Theologica*, III, q. 62, a. 1, ad 2.

gives knowledge, but the latter presupposes depth in the former. God can supply knowledge through extraordinary means: witness the charisms which wrought the wonders of the apostolic age and the infused knowledge of Himself by which He stimulates love in the untutored saints-to-be singled out by His Providence for special missions. After all, He made our rational nature and elevated it; He knows that we cannot seek unless we have already found. For most of us the path to love is the painstaking one of the normal use of our faculties. No nobler or more fruitful use of them can be conceived than in the service of love; and love is a flame to enlighten and warm and set on fire the students who each September cross the thresholds of our hearts.

I make bold to take on my lips our Lady's song of praise: "My soul extols the Lord,"⁴ for the incredible stooping of the Triune God to share the secret of His inner life, a secret explored by theology to blinding insights. "And my spirit leaps for joy in God my Saviour," for the Person of the Word has assumed human nature, nailing its degradation to the tree of the Cross, raising it up to glorious Resurrection and to celestial Vision. "How graciously He looked upon His lowly maid!" incorporating frail humanity in His mystical body, applying the merits of His Passion and Death to our wounds by His own tender ministrations in the sacraments, taking our pitiful offerings and transforming them into Himself in the Mass so that our agonizing longing to express our sorrow, our needs, our gratitude, our adoration may find vent in an infinite Gift to the infinite God. "Oh, behold, from this hour onward age after age will call me blessed!" Blessed indeed because of the destiny now in seed within our human nature, the destiny ever and forever "to contemplate the Father, the Son, and the Holy Spirit, in an utterly ineffable manner, to assist throughout eternity at the processions of the Divine Persons, and to rejoice with a happiness like to that with which the holy and undivided Trinity is happy."⁵

* * *

A year of preparation for the observance of the tercentenary of the death of St. Vincent de Paul, September 27, 1960, has been announced by the Vincentian Fathers.

⁴ James A. Kleist, S.J., and Joseph L. Lilly, C.M., *The New Testament* (Milwaukee: Bruce Publishing Co., 1952), p. 149.

⁵ Pius XII, *Mystici Corporis*, ed. Joseph Bluett, S.J. (New York: America Press, 1943), section 96.

MARILLAC COLLEGE FACULTY APPRAISES EFFECTIVENESS OF ITS INSTRUCTION

By Sister Mary Faith, O.S.B., and others*

WRITING IN THE 1958 WINTER ISSUE of *The School Review*, Robert S. Fleming asked:

Can something be done to broadcast the need for a burst of enthusiasm in educational circles? Can someone help us see teaching as the great profession it really is—one of the most influential professions in the world, a profession where we enjoy the vast privilege of living with the future? If now and then we looked up from our desks to contemplate the magnificent scope of the teaching profession, perhaps our finest educational dreams could be realized.¹

When that article was published, Marillac College had already begun a study which seems to have been one answer to Mr. Fleming's need.

PURPOSE OF THE STUDY

A college for Sisters only is comparatively new on the American scene. A study, therefore, of what twenty-eight faculty members at such a college thought of its instructional achievements during a given semester has double significance. It leads to some discovery about what makes for effective instruction in any college; it indicates what special patterns and results develop in a college with the Marillac objectives.

Marillac College, Normandy, Missouri, is conducted by the Daughters of Charity of St. Vincent de Paul. It has one major objective: the formation, as the college bulletin states, of the "holy and effective religious." The achievement of this objective, its administration and faculty believe, implies constant movement toward spiritual, intellectual, social and apostolic [professional] excellence.

* This report was prepared by a faculty committee of Marillac College, consisting of Sister Mary Faith, O.S.B., Ph.D.; Sister Canisia, S.S.N.D., Ph.D.; Sister Constance, D.C., Ph.D.; Sister Mary Lawrence, D.C., Ph.D., and Sister Mary Constance, D.C., Ph.D.

¹Robert S. Fleming, "Improving Instruction through Curriculum Research," *The School Review*, LXVI (Winter, 1958), 438.

(For the young Sister, the term "professional" becomes "apostolic" in the light of her ultimate motive. Actually, that would be true, of course, of any Christian, but it is especially true of a Sister.)

In day-by-day terms, this means that instructors in the liberal arts curriculum² at Marillac College face classrooms of young Sisters who have come there to become "holy and effective religious." Novices, or "Seminary Sisters" as they are known among the Daughters of Charity, take courses in Theology, Scripture, Sacred Art, and Sacred Music. Postulants and Junior Sisters compose the general student body.

Although made up largely of Daughters of Charity, the classes include Franciscans, Sisters of the Congregation of Divine Providence, Sisters of the Incarnate Word, the Visitandines, Daughters of the Cross, Oblates of Providence, and Sisters of Christian Charity.

The objectives—spiritual, intellectual, social, and apostolic excellence—are well spelled out and thoroughly understood. But faculty and administration are anxious to see what is being accomplished in the specific field of instruction. By conducting a questionnaire,³ the college committee on effective instruction felt that three results could be obtained:

1. the contribution of instruction to the goals of the college could be measured, at least to some extent;
2. the degree to which instruction is meeting student potential—the low average, the competent, and the gifted—could be explored;
3. the teacher herself could be provided with a helpful instrument of self study and with new insight into opportunities and responsibilities at Marillac College.

The first desired goal—the discovery of how instruction is serving the formation of the holy and effective religious—was unusually attractive. The relationship between holiness and wisdom, between deep spirituality and high intellectual attainment, has been a good question for centuries. Probably the most recent statement on that

²Divisions of theology and philosophy, humanities, social sciences, natural sciences, and community services (education and nursing) make up the curriculum.

³Instructors participating in this study were three priests, eleven Sisters from religious communities other than the Daughters, thirteen Daughters of Charity, and a lay instructor in Public Health Nursing.

relationship comes from Christopher Dawson. Outlining his hope for intellectual advancement among American Catholics, he says:

And finally there are movements on a deeper spiritual level, like the liturgical movement and above all the revival of the contemplative life in the new American Trappist or Cistercian communities. And this is perhaps the most hopeful sign of all, since the contemplative life is the standard of Catholic higher culture and the source from which the intellectual and spiritual life of the whole Catholic body is nourished and sustained.⁴

The Sister students at Marillac College are not Trappists. They are people destined for active teaching, nursing, and social works. But their liberal arts studies are being interwoven with a deeply religious life in a unique pattern of integrated curriculum and co-curriculum. Build a college into a convent with justice and charity and something remarkable is bound to happen. The concert and lecture program, for example, will have a special focus, bringing eminent speakers and artists to the college in performances harmonious with the objectives.⁵ Postulants and Junior Sisters, as well as faculty, attend. Student Organization work is related to the life of the Sisters. Apostolic committees really visit the poor, in line with the traditional custom of the Daughters of Charity. The Choral Club include in their work the chant and polyphony which go with worship, as well as other classical singing which is part of music education.⁶ It would be interesting to see if, emerging from this integration, intellectual life would truly be of high caliber and if the total result would promote spiritual, social and apostolic excellence.

⁴ Christopher Dawson, "Catholic Culture in America," *The Critic*, XVII (June-July, 1959), 59.

⁵ The program for 1958-1959 included the Duquesne University Tambouritzins; a St. Louis reporter's talk on world news; Dr. Hinton of Notre Dame on "Headlines in Science"; the Rev. Trafford Maher, S.J., St. Louis University, on "Communication"; the Rev. Ernest Burrus, S.J., on "The Vatican Film Library"; Dr. Charlotte Lee, Northwestern University, on "Interpreting Modern Poets"; Rt. Rev. Alfred Horrigan, Bellarmine College, on "Marillac College and the Pursuit of Excellence."

⁶ Student assemblies included a science fair; health week; discussions of poetry and education; a scholastic disputation on the virtues for St. Catherine's Day; panel discussions on Papal encyclicals, National Brotherhood Week, the relationship of Newman's *Idea* to Marillac College; "Marillac College and World Affairs"; and a symposium on St. Thomas Aquinas.

The second goal—the discovery of what the college is doing to meet the varying levels of student talent—was also important.

Finding the right word for the “low average” student was a bit difficult. Students who, after one or two years of effort, prove incapable of college work, although well able to understand the obligations that religious life imposes and the depth of joy it offers, are directed into areas other than academic. To give them a chance to taste joy and achievement during that trial year or two was thought to be part of the teacher’s responsibility. Within almost all classes, however, there are the relatively “low average” students, those who need some additional help for one reason or another.⁷ The study was designed to see what was being done for them, as well as for the competent and the excellent student. No one is more qualified to make such a study than the faculty. In the case under discussion, a highly motivated group of students, their interests stabilized by a chosen vocation, offered a good chance to consider how to deal with varying talents under almost ideal conditions. Proximity of library, opportunity for seminars, tutorial work, any kind of special encouragement because of the residence of students and the nature of their co-curricular interests—all these factors made way for many undertakings.

Faculty and administration wanted to look at Marillac College student potential, to see what was being done, to discover what could yet be done in the classroom and on all the peripheral margins which accompany it.

Finally, it was thought that the study would be of real service to the instructors themselves, giving them a tool with which to explore possibilities and responsibilities at Marillac with its opportunities for channeling the fruit of curricular work into co-curricular activities for the benefit of all.

So the study of “effective instruction” was under way.

RELATED LITERATURE

Obviously a study of effective instruction is no new thing. It has been in progress on written record at least since Plato. Saint Augustine said that the very well-being of students depends on how much truth they get, commenting: “Only the truth can make us

⁷ Often enough a reading disability proves to be the great stumbling block. When it is remedied, results prove surprising.

happy." The Venerable Bede devised a grammar so that he could move more quickly and effectively with the Anglo-Saxon seekers. The Renaissance was filled with works on how to educate. And Newman set a high goal for any college instructor when he wrote:

The perfection of the intellect, which is the result of education, and its *beau ideal*, to be imparted to individuals in their respective measures, is the clear, calm, accurate vision and comprehension of all things, as far as the finite mind can embrace them, each in its place and with its own characteristics upon it.⁸

In the summer of 1959, another educator wrote:

If we could somehow get over to all students (as we do get over to 10 to 15 percent of them) that learning is the finest entertainment in the world—the most absorbing, the most enduring, the most intoxicating, the most irresistible, the most completely satisfying—we should have very little worrying to do about these grim times.⁹

And speaking at a workshop on college teaching in September, 1959, Dr. Stanely Idzerda, director of the honors college at Michigan State University, deplored the confinement of the student's learning process to the classroom and noted as a mark of good instruction the carrying over of learning into co-curricular activities.¹⁰

Finally, Christopher Dawson gave all Catholic educators, particularly those at institutions such as Marillac, quite a task by writing: "American Catholicism is [culturally] a sleeping giant, or perhaps rather . . . it is a giant that has not yet learned to speak."¹¹

METHOD OF STUDY

The Marillac College study of instruction covered a period of approximately six months.

A questionnaire, in four parts, distributed in October, gave the teachers opportunity to say what they wished to say about teaching

⁸ John Henry Newman, *The Idea of a University*, ed. C. F. Harrold (New York: Longmans, Green and Co., 1947), p. 123.

⁹ George Williams, *Some of My Best Friends Are Professors*, quoted in *Improving College and University Teaching*, VII (Summer, 1959), 71.

¹⁰ Workshop held at St. Benedict's College, Atchison, Kans., September 7, 1959.

¹¹ Dawson, *op. cit.*, p. 9

and to explore important areas of their own work. The first part of the questionnaire asked the teachers to consider their own attitudes and interests, to find their own goals and strengths, to look at their own research interests, since these are significant whether they are directed toward future publication or toward classroom use only.¹² What opportunities does teaching give you? What methods do you use? What qualities make a "good class"? What research are you interested in or engaged in at the present time?

The second part dealt with motivation specifically at Marillac. What incentives can you hold out to students in your area of instruction? What do you do when achievement lags? What do you do for the low average, the competent, and the excellent student?

The third part measured the success teachers had had. What experiments have you recently carried on with reasonable success? What aspects of teaching have thus far made you happy at Marillac College?

The fourth section explored the teacher's opinion of the nature and purposes of testing.

RESULTS OF THE STUDY

Answers to the questionnaire were detailed and thoughtful. Teachers were enthusiastic over their subject matter and its contribution to the total understanding and practice of Marillac students. They had high and practical ideas about what makes the "good class." All were engaged in general research toward enriching the content and method of classwork; fifteen were working with specific subjects intended for publication, speeches, or faculty sharing.

Teachers felt that they could hold out attractive incentives to good work. Their fields of instruction were contributing to the goals of the college. From the teacher of theology to the instructor in physical education, everyone knew that there was something in her subject matter of vital importance to the spiritual, intellectual, social, and apostolic excellence of the "holy and effective religious."¹³

Instructors were meeting the "low average," the competent, and the excellent student through extraclass assignments, conferences,

¹² The question was not intended as a needle to activity but as a means for the teacher to study what she actually was doing, with a view to her encouragement.

¹³ Representative answers have been assembled in another paper, copies of which will be mailed to anyone requesting it.

encouragement, tutorial help; through channeling classwork into the co-curricular program; above all, through the classwork itself. There were some "low average" students; in some cases, there was unsatisfactory work. Some students needed directed reading, further help in English, extraclass work in mathematics. While help was being given, more was needed. The competent and superior students were finding challenge and outlet. In some cases more could be done.

Perhaps the most significant characteristics and results of instruction could be summarized thus:

1. Instruction was alive and productive as manifested by good classroom participation and college-quality work;
2. Students were becoming increasingly vocal at assembly discussions of intellectual, cultural, and apostolic subjects;
3. "Low average" students were being stimulated; the competent, inspired; and the excellent, challenged;
4. Seminars were proving the alertness and critical thinking of the students;
5. Co-curricular activities were providing stimulus and channel for intellectual growth;
6. A variety of instructional methods and a functional use of visual aids were promoting depth and breadth;
7. A number of teachers were working on special courses of study and developing their own textbooks.

As for the good test, teachers considered that it should provide a partial basis for grading and should test student knowledge, judgment, and appreciation of values. It should afford a chance for the student to see new insights and relationships. It should give teacher and student the joy of experiencing the possession of knowledge and the desire or need to extend possession. It should be an instructional tool as well as a measure.

VALUE OF THE STUDY

What did the questionnaire prove? What value is there in simply letting a faculty speak?

The faculty is that group of experts who care most about what is happening at a college. For them to scrutinize what they are doing is to see the joy of their own achievement, and that is important. It is to discover what remains to be done and to discover it as something possible, and that is most important.

The questionnaire demonstrated that instruction at Marillac, in the thoughtful opinion of its teachers, is contributing to its high goal, the formation of holy and effective religious. It showed that young Sisters in an environment where contemplation and service are the goals of the day are highly teachable. It showed that the desires for holiness and knowledge, wisdom and learning, are excellent friends. It demonstrated that both new and old ways can be used to help varying talent levels reach their potential.

The fact that the college staff on the study represented two Orders of priests, the secular clergy, twelve Communities of Sisters, and the laity (in the Public Health Nursing instructor) helps to give the concluding optimistic view a diversity of support.

Following the October questionnaire was a study in January which called for careful scrutiny of course offerings and alignments, for post-semester examination of class contributions to the objectives, and for comment on the effectiveness of co-curricular activities. Again the answers were detailed and thoughtful. "I think the young Sisters have learned to think," one teacher wrote simply. "I always ask 'Why?' and they have learned to anticipate the question."

USE TO WHICH THE STUDY WAS PUT

The proof on paper of the accomplishment of the October and January studies was the addition to the curriculum of several courses, the realignment of others, the endorsement of co-curricular activities, the curtailment of some activities to permit more study time,¹⁴ arrangement for a college magazine to receive contributions from every department and thus generally to encourage good writing, plan for more tutorial offerings in the fall of the next year, and a more detailed planning of student seminars.

In addition to these results, the committee on teacher-made-test

¹⁴ "While I find the student assemblies excellent, I think the preparation sometimes takes from formal study. We may find the law of diminishing returns operative, unless we curtail some of them," one teacher wrote.

evaluation incorporated some of the opinions on tests into its criteria for evaluation.

CONCLUSIONS

An accomplishment not so easily tabulated was the realization that the classroom with all its fringe opportunities is being faithful to its intellectual commitments and simultaneously contributing to the total holiness and effectiveness desired for the young Sister. Charity to one another, a love of beauty, a desire to serve were accompanying intellectual achievement without robbing anything. The Marillac College program was justifying itself in all its aspects. It was seen by its instructors as filled with promise that it will indeed, through its graduates, help the sleeping giant referred to by Dawson to awake and speak.

The questionnaire helped the faculty to look up from their desks and contemplate the scope of their profession, as Robert Fleming recommended. It helped them see that their "finest educational dreams" were being realized, that their religious students were moving toward the comprehensive view Newman mentioned and the holiness of heart which all men need.¹⁵

Objectives need not be specifically identical with Marillac's to make such a faculty-questionnaire, instruction study helpful. They would have some similarity in any college really designed to educate people. But a study of how instruction does meet college objectives might indeed give more teachers the virtue they need most in modern education. We have berated ourselves worthily into insignificance. It is time now to put on a little Christian hope.

It may well be that we are doing better than we think.

* * *

The Mount Carmel Guild of the Archdiocese of Newark has announced the publication of a new visual aid to assist children in making their confession. Entitled Confession Aid for Children, the book is designed especially for deaf and retarded youngsters. A filmstrip for use with the book is being prepared.

¹⁵ The college uses the traditional outside helps also, in evaluating its achievement: sophomore area tests, the Graduate Record Examination, the critical surveys from Catholic School Press Association and National Scholastic Press Association for its student publications. This study was a glance by those who see the product every day.

THE CATHOLIC EDUCATIONAL REVIEW'S ARTICLES FROM 1950 TO 1958

By Anthony C. Riccio*

IF IT IS ASSUMED that publication is the natural fruition of thought and research, then it follows that an analysis of recent issues of a leading publication in an area of study will yield data indicative both of current emphasis and locus of productivity in the area of study under consideration. An analysis of a general educational journal published under Catholic auspices would appear to be a valid method of determining the subjects that are currently of interest in Catholic education and, further, of determining the religious status, institutional affiliation, and geographical distribution of contributors to contemporary thought in Catholic education. The results of such an analysis comprise the remainder of this paper.¹

The study here reported is based upon an analysis of the 417 signed articles that appeared in *The Catholic Educational Review* from January, 1950, to December, 1958. The *Review* was selected as the journal to be analyzed because of its general nature and its reputation as an outstanding periodical in the field of Catholic education. The material analyzed does not include the service features or book reviews found in every issue of the *Review*. Table 1 shows the distribution by year of the articles analyzed.

TOPICAL ANALYSIS

The articles analyzed are placed into the twelve categories listed in Table 2. These categories are adapted from those used in the education section of *Dissertation Abstracts*. Articles that deal with more than one category are placed in the category which, in the judgment of the investigator, receives major emphasis. Several of the categories require explanation. The "Higher Education" category includes articles on issues in higher education that are not

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¹ The idea for this study was suggested by two recent publications: Ruth Barry and Beverly Wolf, "Five Years of the *Personnel and Guidance Journal*," *Personnel and Guidance Journal*, XXXVI (April, 1958), 549-555; W. Wesley Tennyson and Douglas G. Sprague, "The *Vocational Guidance Quarterly*; The First Six Years," *Vocational Guidance Quarterly*, VII (Spring, 1959), 146-149.

TABLE 1
DISTRIBUTION BY YEAR OF ARTICLES

Year	Number of Articles
1950	51
1951	60
1952	50
1953	45
1954	40
1955	39
1956	44
1957	42
1958	46
Total	417

embraced by the other categories. The "Educational Theory" category is restricted to the field of professional education and is in large part concerned with the philosophy of education. The "Methodology" category is characterized by "how to" articles. The titles of the other categories are self-explanatory.

TABLE 2
TOPICAL ANALYSIS OF ARTICLES IN *THE CATHOLIC
EDUCATIONAL REVIEW*, 1950-1958

Topic	Number of Articles	Per Cent
Religious Education	68	16.31
Educational Psychology	61	14.63
Higher Education	58	13.91
Educational Theory	43	10.31
Methodology	39	9.35
History of Education	37	8.87
Guidance	28	6.71
Educational Administration	17	4.08
Teacher Education	11	2.64
Adult Education	2	.48
Physical Education	0	.00
Miscellaneous	53	12.71
Total	417	100.00

Table 2 reveals that the topics most often discussed in the *Review* are religious education, educational psychology, and higher education. Much less attention is paid to educational administration, teacher education, and adult education. The latter findings are surprising when it is realized that such a large number of Catholic institutions are engaged in training teachers for public and parochial schools and that so many parochial school systems are beset at present with what are essentially administrative problems. Not one article is focused on physical education.

SEX AND RELIGIOUS STATUS OF CONTRIBUTORS

Since six of the 417 articles analyzed are co-authored, the total number of publication credits is 423. Table 3 shows the sex and religious status of the contributors to the *Review*. Approximately two-thirds of the articles are contributed by religious, which category here includes the secular clergy, and there are substantially more male than female contributors.

TABLE 3
SEX AND RELIGIOUS STATUS OF CONTRIBUTORS TO
THE CATHOLIC EDUCATIONAL REVIEW, 1950-1958

Religious Status	Male	Female	Total	Per Cent
Lay People	120	25	145	34.28
Religious	149	129	278	65.72
Total	269	154	423	100.00

INSTITUTIONAL AFFILIATION OF CONTRIBUTORS

The institutional affiliation of contributors to the *Review* is shown in Table 4. More than two-thirds of the contributors are affiliated with Catholic institutions of higher learning. Catholic secondary schools are credited with slightly more than 12 per cent of the articles, but elementary school workers account for less than 2 per cent of the publications. Less than 5 per cent of the contributors have non-Catholic affiliations.

TABLE 4
 INSTITUTIONAL AFFILIATION OF CONTRIBUTORS TO
THE CATHOLIC EDUCATIONAL REVIEW, 1950-1958

Affiliation	Number of Contributors	Per Cent
Catholic Higher Education	291	68.79
Catholic Secondary School	51	12.06
Catholic Agency, Association	13	3.07
Non-Catholic Higher Education	10	2.36
Catholic Elementary School	5	1.18
Non-Catholic Secondary School	4	.95
Non-Catholic Elementary School	3	.71
Non-Catholic Agency, Association	1	.24
Miscellaneous*	13	3.07
None, Not Given	32	7.57
Total	423	100.00

*This category includes pastors, editors, and administrators of diocesan school systems.

GEOGRAPHIC DISTRIBUTION OF CONTRIBUTORS

The geographic distribution (by region) of contributors is shown in Table 5. The regional classifications are adapted from the United States Bureau of Census classification. The states included in specific regions are the following:

New England: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont.

Middle Atlantic: New Jersey, New York, Pennsylvania.

East North Central: Illinois, Indiana, Michigan, Ohio, Wisconsin.

West North Central: Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota.

South Atlantic: Delaware, Florida, Georgia, Maryland, North Carolina, South Carolina, Virginia, West Virginia.

East South Central: Alabama, Kentucky, Mississippi, Tennessee.

West South Central: Arkansas, Louisiana, Oklahoma, Texas.

Mountain: Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah, Wyoming.

Pacific: California, Oregon, Washington.

TABLE 5
GEOGRAPHIC DISTRIBUTION (BY REGION) OF THE
CONTRIBUTORS TO *THE CATHOLIC EDUCATIONAL
REVIEW*, 1950-1958

Region	Number of Contributors	Per Cent
New England	31	7.33
Middle Atlantic	65	15.37
East North Central	135	31.92
West North Central	38	8.98
South Atlantic	12	2.83
East South Central	7	1.66
West South Central	5	1.18
Mountain	4	.95
Pacific	12	2.83
Washington, D. C.	80	18.91
Territories, Possessions	2	.48
Foreign Countries	13	3.07
Not Given	19	4.49
Total	423	100.00

TABLE 6
NUMBER OF ARTICLES PER CONTRIBUTOR TO THE
CATHOLIC EDUCATIONAL REVIEW, 1950-1958

Number of Articles	Number of Contributors	Per Cent
One	194	72.66
Two	46	17.23
Three	7	2.62
Four	6	2.25
Five	2	.75
Six	8	3.00
Seven	1	.37
Eight	1	.37
Nine	1	.37
Ten	1	.37
Total	267	99.95

Almost one-third of the contributors to the *Review* are from the East North Central States. In fact, these states and the District of Columbia account for more than half of the articles. There are relatively few contributors from the New England and Pacific regions.

NUMBER OF ARTICLES PER CONTRIBUTOR

Table 6 shows the number of articles per contributor. More than 70 per cent of the 267 authors have contributed only one article to the *Review*, and approximately 10 per cent have contributed three or more articles. The latter group, however, is responsible for more than 35 per cent of the publication credits. Undoubtedly, the number of articles per contributor would diminish if more educators submitted manuscripts to the *Review*.

SUMMARY

An analysis of the 417 signed articles appearing in *The Catholic Educational Review* from January, 1950, to December, 1958, was conducted to determine the current emphasis and locus of productivity in Catholic education. The results of the analysis indicate that religious education, educational psychology, and higher education are currently receiving great emphasis. Religious account for almost twice as many publication credits as lay people. The major locus of productivity appears to be Catholic institutions of higher learning situated in the East North Central States. It is suggested that an analysis of this kind be conducted each decade as a means of ascertaining trends in Catholic education.

* * *

The Long Island-New England District of the Brothers of the Christian Schools opened a junior high school in Addis Ababa, Ethiopia, last month. The Christian Brothers now operate 267 schools, attended by 142,822 pupils, in mission territories. Twelve per cent of the 15,924 Christian Brothers in the world are teaching in mission lands.

* * *

Teaching the Third R, an illuminating comparison of American and European arithmetic textbooks, was published last month by the Council for Basic Education, 725 15th St., N.W., Washington 6, D. C. The price is \$1.00.

SOME STARTING POINTS IN REFORMING AMERICAN CATHOLIC EDUCATION

By Gerald E. McDonald*

SHORTLY BEFORE THE CONCLUSION of World War II Jacques Maritain delivered at Yale University the Terry lectures, which soon appeared in a small volume under the title *Education at the Crossroads*.¹ At the time, professor Maritain wrote that American education must free itself from an instrumentalist and pragmatist philosophy and relocate its conception of man in the intellectual, moral and spiritual wellsprings of Western culture. The work itself is a convincing illustration of what education ought to be when man is considered not only in the light of his common human nature but with respect also to the special requirements of bringing up a Western youth of our day. In each instance professor Maritain seeks for what is universal, essential and ideal and leaves to men of more practical interests the responsibility for making the necessary applications. To American youth he assigns the task and mission of reuniting the actual accomplishments in education with perennial principles analogically applied—"to unite ideal and actual and make thought and action move as one."

But in the years that followed, the schools and colleges developed less from within, less from long-range policies achieved under the formative action of theoretical principles, and more from without in accordance with specific stopgap measures designed to meet the needs of a growing technological community and an expanding student population. Had American education joined traditional ideals with the actual forces and conditions of change in the post-war period, very likely we would not now need to raise the academic standards in our schools.

While no one has denied that the Catholic schools should prepare for the life of reason or that the colleges should uphold the ideals of Catholic learning or that, as a sort of corollary, the universities should instruct youth in the noble professions of Catholic scientist, scholar, and intellectual, criticism in recent years by the Ellises,

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¹ Jacques Maritain, *Education at the Crossroads* (New Haven: Yale University Press, 1943).

the Weigels and the Cavanaughs has centered in the failure of Catholic education to cultivate the intellect in such manner as to overflow in thought and action upon the person and society. Some have taken issue with the spirit of their criticism, with the manner in which it was made public, with the tone of their charges, with what was implied rather than with what was explicitly formulated. Others have rejected its very letter, denying that their schools are authoritarian, anti-intellectual, excessively formal, or overly protective, and insisting with references to pastoral letters, plenary councils and the encyclical letter on education that the primary specific purpose of Catholic education is moral and spiritual, not intellectual.

THREE CONSTRUCTIVE CRITICISMS

Regardless of the merits of these reactions, recent clerical criticism of Catholic education has a constructive character. Basically the critics have voiced a single directive to unite principle with practice; they have hammered it with great force by describing what happens to their schools and to those who attend them when principles are affirmed at the level of thought and denied at the level of action. On the one hand Catholic educators are said to affirm that man is a rational substance who seeks to possess through the distinctive powers of intellect what is most intelligible in the world of things. On the other hand teaching, say the critics, too often wearies the awakening intellect with pat formulas and rigid classifications. Too often the student is made to feel that he has the whole of knowledge or at least the most important part of it. He has been given the principles; he needs only apply them whenever he meets a poem, an ethical problem, or a logical fallacy. Interpretation in the liberal arts does not arise from a scholarly examination of materials so much as it is superimposed—trimming the study of philosophy, literature, and history to fit the Catholic viewpoint. Moreover, actual teaching requires a student to refute and defend rather than gain intellectual perspective. Despite the insistence of George Canon Bull, S.J., that the true function of a Catholic college is to impart the Catholic culture not the ready answer, the student is still being taught to memorize specific facts, theses, doctrines, definitions, or proofs that he can employ artfully in countering the argument of an opponent. Implied in these practices is the doctrine that what matters is not the possession of knowl-

edge but only the development of mental skill, strength, or acuity.

Again these same educators are charged with upholding the principle that man tends gradually away from the helplessness of infancy towards a ripening of his rational nature, that, therefore, the direction of the student in knowledge and wisdom should be gradually relinquished by the teacher, gradually shared by the student until the student, himself, is wholly responsible for his own direction. But actual teaching, say the critics, tends to be too paternal or protective. In that it has sought to preserve the faith of American youth, the educational effort of the nineteenth and early twentieth century has been necessarily protective, and, even today, it is required in the elementary schools, but this protectiveness is out of place, a distortion, in the colleges. Yet at this level, lectures are still expected to be repeated in quizzes and final examinations, questions are discouraged, and genuine disagreement with the teacher or the textbook is taken to be a mark of insincerity or disrespect. There is further distortion when the religious teacher confuses, or allows the students to confuse, his role in the classroom with the awe-inspiring role of a person in the religious state of life. Thus he may unwittingly foster subservience, respect and obedience to the neglect of student initiative, intellectual curiosity, and independent thinking. One obvious implication of these practices is that there is no growth principle within man and, consequently, no movement from within toward moral and intellectual autonomy. Implied also is a sort of voluntarism in which man, inordinate and clay-like in substance, must be pounded and shaped into the ideal that every good Christian ought to be.

As a final example Catholic educators are said to affirm that the teacher exercises a causal influence upon the mind of the student but that the principal agent in the learning process is the student himself. In other words, the mind's natural activity, on the part of the learner, is the primary driving force in education; the secondary agent is the teacher who guides and liberates the inner intellectual tendencies of the student. But again, say the critics, actual learning is a matter of listening, of taking notes, of memorizing divorced from intelligence, of "becoming informed" and of giving back the "right" answers. Teaching on the other hand is a spoon-feeding process in which the teacher plays the dominant role in carefully detailing assignments, of specifying exactly the

notes and other materials for which the student will be held responsible, and of working out that peculiar procedure in examinations which consists in asking the student to check as true or false a certain number of ready-made sentences, astutely prepared by the teacher, and which seems calculated to kill any personal effort of thought and expression. The implication of these practices is obvious: the teacher, not the student, is the principal agent in the learning process.

USELESSNESS OF PAPER PROPOSALS

Clearly the critics wish to awaken teachers and administrators to the *status quo* in Catholic schools and to persuade them to work out specific reforms using a rational principle of integration. That such reforms are being enacted is doubtful; even paper proposals have been vague half-measures designed to add surface solutions to problems that lie buried in the history and operating philosophy of an institution. For example, that Catholic education has spread itself too thin through a multiplication of small colleges is well known, and the suggestion to unite these in an academic federation doubtless has considerable value for concentrating and strengthening physical and intellectual resources. But the misunderstandings, misgivings, and contempt that have divided the faculty members in the liberal arts colleges from their colleagues in the professional schools will remain. Division of this sort is fundamental and seriously threatens the common good of a university. Suggesting that distinguished professors join the regular faculty on a short-term basis is another example. Perhaps the practice may quicken the intellectual life of a college "on a short-term basis," but it is more apt to be so much window dressing used to attract the public's attention. And integration of a program of studies without due regard to the formal object of each subject matter may rob a professor of what is deeply his, the fruits of his thinking, and make of him a mere instrument for shaping some external hodgepodge. Once again there is a certain separation between principle and practice—a detachment of Catholic ideals from the actual world of change.

FORCES THAT MILITATE AGAINST REFORM

While the critics have been most effective in exposing the prac-

tical consequences of detachment in education, they have not stressed sufficiently the forces that militate against genuine reform. The difficulty for the educator is due not to a reluctance or an inability in applying educational principles, but to an involvement that amounts to their rejection. Unless some *deus ex machina* is brought in to interrupt present doings, Catholic education will be reformed from without through decisions that arise merely out of accidental and contingent circumstances surrounding action. The past reveals a process in which teachers and administrators when faced with specific problems made *ad hoc* decisions and then passed them along to others in the form of policies and practices until they became part of a living tradition and of a world free from examination, criticism, and the demands of progress. Thus it follows that the conceptions implicit in what is now spontaneously expressed in action, namely, the principles actually at work in an institution, are oftentimes in opposition to what is written in its catalogue or in other formal statements of its educational philosophy.

Insofar as thought has been sacrificed to action the fault rests with civilization as a whole, not with our schools and colleges. Doubtless the real source of the difficulty, as Christopher Dawson observes, is a radical secularization of the Western tradition so that modern education has lost an essential element—its own proper principle of spiritual integration. Ultimately, Catholic educational reform must be a movement away from a merely defensive and apologetic training toward a deepening grasp of Christian tradition as the moral and spiritual basis of our culture. But before this manner of reform is realized, educational policies and decisions must be formulated according to the professed principles of an institution and according to the local conditions of change by those who are directly responsible. Policy making of this sort has two aspects, namely, an awareness and a willingness to reconcile permanence and change in Catholic education and a wider participation in the process itself. Without being too involved in the world of change, yet without ignoring it or superimposing a preconceived pattern upon it, educators must reform this administrative function upon which depend other and more far-reaching reforms.

WHAT LIBERAL ARTS TEACHERS MUST DO

The changes that can follow from acting upon policies so formed

are best described by those who have professional experience at a particular level of education. As one who has taught at the college level for more than a decade, first as a member of a college of arts and sciences and later as a member of a school of education, I should like to indicate somewhat briefly and tentatively the changes that could occur at this level. Those in the college of liberal arts will not continue to shore up the last remnants of cherished values against the ebb and flow of change on their own campus. They will be on guard constantly against possible teaching in humanities courses that is snobbish, centered in ideas merely and, therefore, divorced from the reality of things. The faculty will co-operate with those in the professional schools in working out programs that, as Newman put it, provide for "the real cultivation of the intellect," and that therefore do not embody a pre-graduate school orientation nor the distressing minuteness of German scholarship. Furthermore, courses such as legal ethics that demand a knowledge of a humanity and a professional discipline will be taught preferably not by a member of a liberal arts college as so frequently happens but by a liberally educated professional who because of his experience in the profession can provide for an intimate application of theoretical principles. Doubtless the liberal arts college resounds with much overt activity, and it may even outlive the professional schools, but until it reforms its policy making, it runs the risk of becoming an anachronism on the Catholic university campus.

TASK OF TEACHERS IN PROFESSIONAL SCHOOLS

Members of professional schools will affect two types of unity. First, they will continue to close the gap between guiding theory and practice. Fortunately the functions of the professional school and one's place of work are being distinguished and articulated more effectively. Research and teaching are providing for guiding theory, while in-service training programs with their emphasis upon application of principles and techniques are providing for practice. Secondly, members of professional schools in offerings that are properly theirs, will avoid the disjunction of preparing for living and for making a living. If they wish to gain status on a Catholic university campus, they will increase the number of courses that fall into neither category, professional courses that are at once substantive, liberalizing and speculative, as well as practical in character.

RELIGION AND PUBLIC EDUCATION

By Rt. Rev. Carl J. Ryan*

IN MARCH, 1948, the United States Supreme Court rendered the now famous *McCullum* decision. This decision declared unconstitutional the teaching of religion on public school property during public school time, as had been done at Champaign, Illinois. To some this might seem to have settled once and for all the question of teaching religion in the public schools. As evidence that such is not the case I should like to refer to a report published last year entitled "The Study of Religion in the Public Schools: An Appraisal."¹ This is a report of a conference held at Arden House, Harriman, New York, March 10-12, 1957. Sixty-four persons participated, among whom were representatives of the three major religious groups in this country. One session of the conference was devoted to the subject "The Next Decade of Research and Experimentation Relating to Religion and Public Education." From this it is clear that the members participating in this conference did not consider the problem as settled. The purpose of this article is not to discuss the report of this conference or the various proposals for dealing with religion in the public schools, but rather to examine several aspects of the problem which sometimes are not adequately considered.

VACUUM IN AMERICAN SCHOOLS

It is a basic principle in Catholic teaching that a complete education must answer certain fundamental questions, which every human being must ask himself. What am I? What is my purpose in life? How shall I attain this end? The Catholic Church is not alone in holding this position. Until quite recently this had been held by practically all people—the Hebrews in the Old Testament; the pagans in Greece and Rome; Christians, whether Catholic, Protestant, or Orthodox; as well as the people of the Orient and other parts of the world. For the great majority of mankind religion has supplied the answers to the questions concerning the basic prob-

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¹ Nicholas C. Brown (ed.), *The Study of Religion in the Public Schools: An Appraisal* (Washington, D. C.: American Council on Education, 1958).

lems of life. This is why traditionally among all people religion has been a part of the educational program.

When the basic pattern of our present public school system in this country was laid down a little over a hundred years ago, there was a philosophy of life underlying public education. It was Protestant Christianity. In the course of time the teaching of religion has been removed from the public schools. They are no longer Protestant schools. On the other hand, secularism has not been formally installed as the basic philosophy of life—and of education. There is a vacuum in public education. There is no unifying principle, based on some ultimate value, by which the knowledge, ideals, and attitudes of the students can be properly organized.

It is true that the school is not the only educational factor in the life of the child. The home, the church, the child's companions, and many other agencies have a part in forming the character of the growing child. The main task of the school is to further the intellectual development of the child. For the most part, the school deals with that part of our social inheritance which has been committed to writing, what has been preserved in books. In the study of history, literature, science, or almost any subject, questions arise which call for answers—answers which can be given only in terms of some ultimate values, or at least a definite philosophy of life. Consider such questions as: What is man? Was the Reformation a return to primitive Christianity or the start of a new religion? Is the Bible really a revelation from God? Does Evolution do away with the Biblical explanation of Creation? These are not questions which can be answered on the basis of facts alone, on which all agree. It is both pedagogically and, from the point of view of the student, psychologically unsound to have to refer the student to the home, or church, or some other agency for answers to these questions as they arise in the classroom. The inability of public education to give definite answers to these and similar questions constitute a vacuum in education. The vacuum, of course, is that there is no basic philosophy of life underlying public education in terms of which answers to these basic questions can be given.

STEALTHY SECULARISTIC SCHEME

It is said that nature abhors a vacuum. Can a vacuum permanently exist in the field of public education? There is some evi-

dence that a movement is under way to fill this vacuum. In the past few years there has been an increase in the number of books dealing with the philosophy of education. In many of them the authors come out openly for a naturalistic secularism as the philosophy of education for the public schools. It is quite obvious if such a proposal were carried out it would fill the vacuum now existing in public education. But it would do so with a philosophy of life which the majority of the American people do not accept. Under present conditions religious-minded parents can at least permit their children to attend public schools, where necessary, although they might prefer to have them in other schools. It would be an entirely different matter if they had to send their children to a school where a purely naturalistic view of life was openly taught.

Furthermore, such a proposal would make one group, and that undoubtedly a minority, a privileged class. It would provide the secularists with the very type of school their philosophy of life calls for, and this at public expense. Those who could not accept such a philosophy of life would have the dubious privilege of providing their own schools at their own expense.

There is another phase of the problem which deserves to be considered. One question which was discussed at the Arden House conference was whether or not the public schools should be committed to a theistic position. Some favored while others opposed the public schools taking such a position. For our purpose here it is not important to know just which side had the majority. What is important is the significance of the question. The whole question boils down to this: What is the fundamental basis on which our government rests? Are our basic human rights a gift of God or do they come from society, that is, the state. The Declaration of Independence answers this very definitely when it says: "We hold these truths to be self-evident:—That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. . . ." Those who would make light of this passage and toss it off as of no great significance argue that the founding fathers were by no means unanimous in their conception of the Creator. Some were Deists and others were Supernaturalists. This is true, but there was agreement on one point: our basic human rights are rooted in a source higher than society or civil government. And

this is important. This is the very issue which distinguishes our form of government from Communism.

At the present time we are much disturbed by the advances the Russians have made in certain fields of science. To what extent, if any, they have an advantage over us in science, it is hard to say. But there is one area in which they do have an advantage. They have a definite philosophy of life, and this is taught in their schools. We believe it to be false, but, nevertheless, it is one in which millions of Russian youth (not counting others under Communist control outside of Russia) are being brought up. On the other hand, we are uncertain whether or not in our public schools we can teach our youth the basic doctrine on which our very government and our human rights repose. Can we really hope to maintain our present form of government if the schools which educate the overwhelming majority of our children are forbidden to teach the basic principles on which our government rests?

RELIGIOUSLY PLURALISTIC SOCIETY

The problem of how to deal with religion in the public schools is an almost unsolvable one. The reason is that we are trying to serve a religiously pluralistic society by a single type of tax-supported school, namely the "secular" public school. This raises the question: is this the only possible solution to the problem of tax-supported education? In 1957, Father Virgil Blum, S.J., of Marquette University, proposed a plan whereby parents would be furnished with certificates by public authorities which would be redeemable at any school.² This article aroused considerable discussion. As a matter of fact, Father Blum was not the first to make such a suggestion. An editorial which appeared in *The School Review*, April, 1955, published at the University of Chicago, discussed the pro's and con's of a similar proposal.³

It must be admitted that at the present time there is no discernable movement for any reorganization of public education in this country which would change the basic structure of tax-supported education. Perhaps our commitments to public education

²Virgil Blum, S.J., "Educational Benefits without Enforced Conformity," *Homiletic and Pastoral Review*, LVIII (October, 1957), 27-33.

³Proctor Thomson, "Free Public Education," *The School Review*, LXIII (April, 1955), 189-199.

as we now have it are too deep ever to be changed. Our political, social and economic conditions will continue to demand that we have an educated public. But an educated public and public education—as we now have it—are not synonymous. There may be other ways of reaching the same goal.

INADEQUACY OF ONE SCHOOL

There are just a few faint clouds on the horizon which conceivably could hold some promise. If Federal aid to students on the college level proves satisfactory, may there not be some hope that it might be extended downward? There has been a growth in the number of Protestant and Jewish religious weekday schools. If a considerable body of non-Catholic opinion would come to the conclusion that Sunday instruction and released-time classes are still not adequate, and would move toward more full-time schools, it would certainly make more possible some reorganization of public education.

To some extent a certain amount of reorganization is constantly taking place in public education and will continue to do so. So far there has been no serious effort made to face up to the most basic issue of all. This is the failure of one type of school to meet the needs of a religiously pluralistic society. Our present policy of excluding religious instruction in the public schools already favors the non-religious or secularistic groups. Unless the religious forces in this country can be aroused to awareness of the problem, and make their voices heard, there is a real danger that the out-and-out secularists will gradually get their philosophy of life established in the public schools. The situation would be worse than it is at present. It would create a real problem for all religious-minded persons. Whereas such persons can now tolerate the absence of religious curriculum in the public schools, they would be faced with a problem of conscience if they had sent their children to a school where a secularistic philosophy of life was openly taught.

What the ultimate solution of the problem will be is not clear at present. Before we can find a solution we must be aware of the problem. The problem, very simply stated, is the impossibility of supplying a satisfactory tax-supported system of education in a pluralistic society by one single type of school.

TOO MANY CATHOLICS IN THE PROFESSIONS?

By Lawrence R. Malnig*

THE CATHOLIC CONTRIBUTION to intellectual life has received much attention of late. The production of Catholics in proportion to their numbers has been very low, the critics say. Rebuttals and countercharges may sharpen the points at issue, but positive suggestions to improve the situation are also needed. We would like to discuss the problem as it concerns educators and guidance counselors working with students about to choose a vocation.

The lure of the professions and the striving for financial security have found many colleges placing heavy emphasis on pre-professional and vocational training. The Ford Foundation, aware of this trend, has made generous grants to colleges to bolster training in the liberal arts. But why this attraction for the professions?

ATTRACTION OF PROFESSIONS

Democracy in higher education, for one thing, has swelled college rosters with children of tradespeople, blue-collar workers, and those at the lower reaches of the economic scale. For many parents of these students, among them first generation Americans with vivid memories of the bleak depression years, education holds high hopes. Their children can attain professional status, the highest pinnacle of prestige, for so it was in the old country where the small town was their universe and the professional man its kingpin. And in America, too, these men seem to be forever free from the ghastly fear of want. Such is the soil that has nourished many of our college students.

But Catholics, as a minority group, also had to face disadvantages in business. In the professions, however, they could be independent and practice among their own with acceptance and security. Therefore, Catholics tended to band together in their own little communities, especially in the larger urban areas. Self preservation demanded that the community be kept intact, and newcomers were viewed with suspicion, as were those who defected to swim in larger social circles.

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For some Catholics, even personal salvation took on a new meaning. It became the alternative for worldly achievement, as if the two were mutually exclusive. It was not the star by which to plot one's ultimate destination but the be-all and end-all of life on this earth. Often we have heard students deny their concern about their future careers because they were working hard at the salvation of their souls. Not much probing was needed to discover the lack of incentive and direction in most of them, and to see that this was a means of covering over inadequacies and the fear of facing adult responsibilities.

The problem today is that conditions which molded defensive behavior and prejudices that formed very real barriers have changed substantially while the old cultural patterns of many Catholics still persist. The challenge to the Catholic educator and guidance counselor is to provide students with the opportunity to see this new and evolving social structure in true perspective and to assist them in facing the responsibilities that will give them maturity and stature. To be sure, Catholics have done admirably in the professions and have shown that their spiritual heritage can add a new dimension to human values, but their contribution to other significant areas of human endeavor is what has been questioned.

The Catholic student entering college today is uninformed about career opportunities in the majority of these fields, and the few he may know something about, he actively shuns.

EDUCATION

Education, of course, is looked upon as a career for those who enjoy the privilege of living in penury, or as something to "fall back on" if other plans fall through. The fact that salaries in parochial and Catholic secondary schools are generally even lower than prevailing scales in public education intensifies the problem. So long has this situation existed that jokes about it have become part of our folklore. Consequently, students won't bother to check current information which shows upward changes. Of course, the announcement of the Long Beach, Long Island, school system that 1958 starting salaries would range from \$5,000 to \$6,000 and reach the maximum of \$9,500 made nationwide headlines, but, quietly, numerous school systems have broken through the \$8,000 salary barrier. Even colleges, though somewhat removed from the shock wave,

with a thumping assist from the Ford Foundation and significant contributions from industry, have begun to respond.

Here the guidance problem is to help the right people to get into teaching and to dispel prejudices with accurate and current occupational information. Students with a real zeal for teaching who enter some other field they believe more lucrative often find they earn even less than teachers and are constrained to do frustrating work.

Counselors are surprised to find that students exposed to sixteen years of education can know so little about the teaching profession. It is quite common to hear students say, "Teaching is not for me; I would get too bored teaching the same thing year in and year out."

To counteract such attitudes, career conferences, with teachers as guests, are helpful. Especially so, if counselors invite teachers from their own institutions, so that students can see how much more goes on than is evident to them in the classroom: the development of a learning situation, the thrill of "getting across," the rewarding victories and the painful failures, and the rich variety of human experiences.

GOVERNMENT

In recent years, government salaries have been boosted to equal those in industry, and many attractive career opportunities have been created. The State Department has shown interest in recruiting foreign service officers from colleges across the country and has liberalized certain requirements, such as language, to facilitate entry. Other departments have set up summer training programs for college students in hopes of attracting them after graduation. Recently the U. S. Civil Service Commission announced summer jobs for college students based on annual salaries of \$3,255 to \$3,755 in the Departments of Agriculture, Defense, Commerce, and Interior, to name a few, with prospects of full-time professional positions upon graduation. Information about many other careers can be found in a handy Civil Service booklet, entitled *Federal Careers*, which lists government positions related to fields of specialization in college.

Civil Service has come a long way since World War II and has assumed firm leadership in fields such as electronics, nuclear physics, meteorology, and oceanography. The Federal Government, in fact,

has contributed greatly in providing a variety of occupational information for the efficient use of our national manpower. It remains for educators to present it effectively when students are most apt to recognize its value.

COMMUNICATIONS

This is not a field to entice the security-minded graduate. Radio, television, publishing, and the dramatic arts require long apprenticeships, often out of town, and offer no guarantees or seniority rights. There are, however, many sensitive, policy-making positions which do not depend on popularity or public fancy. But students need to have a keen interest and deep intellectual roots to sustain them while climbing the lower rungs of the ladder.

We sometimes devote too much energy to fields with plentiful openings and neglect those open to the select few with outstanding abilities. The intense drive, the ability to combat loneliness, and the capacity for plain hard work demanded of the writer, for instance, are qualifications few students meet. Nevertheless, every effort should be made to discover and guide students with these traits before they drift into less demanding vocations. Faculty members play an important part in detecting such talent and counselors should work closely with them in directing it into productive channels.

LABOR RELATIONS

Our students have become so addicted to the peg-and-hole concept of careers that unless there is an obvious relationship between their major and a job title their interest is not aroused. Labor relations, partly for this reason, fails to attract its share of collegians. Furthermore, the labor leader, looked upon as the savior of the working class in the mid-thirties, has been reduced to a thug and a mobster in the mid-fifties.

Numerous federal agencies employ economists for work in labor at salaries ranging from \$5,440 to \$11,610, and there are also civil service openings for mediators. But the real need is for professional careers in the labor unions themselves. A few unions in the Midwest have begun to seek college graduates for executive training, as in business management, but there is only a trickle. This is a

field that sorely needs well-educated men of high moral caliber, and the counselor should explore all avenues that might lead to careers in this crucial work.

Although the counselor is at fault if he tries to push students into his pet fields, he is equally remiss if he falls prey to current job vogue and fails to bring less popular fields to the attention of his students. We must be constantly alert not to fall into the lock step of popular thinking in the matters of careers.

SOCIAL SERVICE

Social service, in the minds of students, is generally associated with medicine and very little more. Working with youth to provide recreation, to curb delinquency, or to mend broken homes is as neglected as it is vital. But new horizons lie ahead and the Bureau of Labor Statistics reports that there were 10,000 vacancies in 1956 with shortages expected to last for ten more years. At present there are an estimated eighty thousand social workers in the country, two-thirds of them employed by the government.

Positions for social workers in the Veteran's Administration pay beginning salaries of \$4,205 after graduate training, with no experience, and those with three years of experience can start at \$5,940. The Children's Bureau of the Federal Government has announced openings in the divisions of Child Welfare, Juvenile Delinquency, Research, and Medical Social Work at starting salaries ranging from \$6,390 to \$8,990 for trained social workers having five years experience.

Some agencies, such as Catholic Charities, offer work-study programs to help finance students while doing graduate work. And there are many other positions in private agencies, corrective institutions, the courts, and the P.A.L. that offer splendid opportunities for creative work and research in human relations. Representative employees in these areas of work, brought into the college to present the facts to students, can arouse interest and stimulate the imagination of young people regarding their personal fulfillment. It is not uncommon for alumni to return to the college seeking more interesting and stimulating work even if the financial reward might be smaller.

LIBRARY WORK

Library work, at least by men, is certainly the most neglected of all the careers in this group. In part, the library profession itself is to blame. At many conventions, the library service exhibits have had pamphlets with pictures of women only and texts which further conveyed the notion that this was a field exclusively for females. The popular concept students have of the librarian as an old maid in horn-rimmed glasses checking out books at a desk has kept many a graduate away from this rewarding profession.

The work done in acquisitions, particularly of foreign books, is virtually unknown to most college students. I'll never forget the time when I brought some Latin-American paperbacks into class and heard a student remark, "Those books are damaged. All the pages are uneven and uncut!"

To be sure, library work has its routine jobs, but there are also many librarians who have crisscrossed entire continents to find little known collections for their libraries. In other instances men have found that work in the Library of Congress could lead to jobs in the State Department. And then there are the highly technical and scientific libraries maintained by almost every important corporation, where the librarian can work at the frontiers of knowledge, hand in hand with our greatest research scientists. There is much here that can fire the imagination of a collegian, if we can bring it to his attention effectively.

JOB OF THE COUNSELOR

The job of the educator and the counselor is not only to make such information available, but to get to a deeper layer of the career-problem motivation. In our colleges today there is not nearly enough love of scholarship or interest in intellectual life. In this postwar era of conformity and insecurity, the thinkers and the intellectuals have fallen into disrepute. In reaction to the recent U. S. Supreme Court decisions, angry journalists could find no more damning epithet than "sociologists" to hurl at the nine jurists!

And, in a sense, the problem is even greater in our Catholic colleges. When times are unstable and people insecure, there is a tendency to fall back on tradition, of which the Catholic world has almost two thousand years to offer. If used properly, it can be

the fountainhead at which hopes and courage can be renewed, and new insights for a vigorous approach to modern problems developed.

As for careers, there is also an urgent need to jolt our students out of their conventional channels of thought and to help them plan creatively for the future. But we must be thoroughly familiar with opportunities as they exist today, and prepared to give specific information to the inquiring student, instead of the vague generalities that are too frequently dispensed. The world, since we entered our professions, has not remained still. It is imperative that we keep current. One erroneous fact at a critical moment in a student's life may set him on a path of waste and disillusionment.

Students can be led from complacency to dissatisfaction only if new paths are lighted up for them to see. And with solid information we can hope to stimulate the love that comes only through knowledge. If we keep aware of the vital need to have new and accurate data flowing into our college teaching and counseling, a positive step towards increasing the number of Catholics in significant vocations will have been taken.

* * *

Bible reading and recitation of the Lord's Prayer in Pennsylvania's public schools are barred as a result of a ruling handed down last month by a special three-man Federal court.

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The Washington State Supreme Court unanimously approved as constitutional Spokane's program of released-time religious instruction for public school pupils in October.

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Only 53 cents of every dollar spent last year by Creighton University came from student tuitions and fees. The sources of the remaining 47 cents in the university's operational dollar were: gifts, grants, and contributed services, 28 cents; endowment income, 9 cents; other sources, such as interest on temporary investments, 10 cents.

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The American Association of Junior Colleges has received a commitment of \$240,000 from the W. K. Kellogg Foundation to expand its services to the nation's 700 junior colleges.

RESPONSIBILITY OF GIFTEDNESS

By Adrian M. Dupuis*

IT WAS NOT TOO LONG AGO that only a few educators were concerned with special education for the gifted and they were like voices crying in the wilderness of an equalitarian educational philosophy. That this philosophy of equalitarianism was greatly overemphasized is easy to understand; it followed many years of educational endeavor designed exclusively for the aristocracy. Therefore, after the turn of the century, and especially during the twenties and the thirties, educators concentrated on the education of the "masses." Thus that small percentage of students, the gifted, became the neglected element in the school population.

TODAY'S TURN TO TALENT

However, since World War II the pendulum has begun its swing away from the equalitarian extreme. The daily press, popular magazines, professional journals and books have joined forces in asserting that special attention must again be given to our gifted students; otherwise this country will continue to lose the benefits it might derive from its talented children. However, there are educators who still consider any special educational arrangements for the gifted as undemocratic and, therefore, undesirable.

Not only can this ambivalence about giftedness be found in our country but it can also be noted throughout the history of Western civilization. On the one hand, men have shown an almost insatiable demand for creativity in the arts and sciences and, therefore, have lavished encouragement and fame on the talented. Witness how, in the past, kings, emperors, the aristocracy, and the higher clergy have supported many creative geniuses.

DISDAIN FOR DEVIATES

On the other hand, men have been tenacious in their conservatism and have viewed the creative person with suspicion, and often disdain, because of his "deviation from the norm." Even some of

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the great psychologists and psychiatrists of the past century have intimated that genius and mental derangement go hand in hand. But the most comprehensive studies of recent years indicate that giftedness is not pathological and usually does not involve mental or any other species of deviation, for example, Terman's longitudinal studies of one thousand gifted students.

Now that it is "scientifically safe" to recognize and honor talent in our midst, even the philosophers of equalitarianism in education are finding reasons for "special education" for the gifted. Professional and popular literature team with suggestions, experiments, plans, and policies for adjusting the school's curriculum to meet the needs of these students. To most of these proposals, few objections can be made, for most educators now feel it is high time to spend as much effort and money on the gifted as is spent on the "average" or "below average" student. Yet there are others who fear the pendulum may swing again to the other extreme. Certainly there may be a legitimate fear that a "new class," an intellectual elite or even a class of intellectual snobs, will be created. Those who propose new programs often do not have any suggestions for combating this very real danger. However, it seems that, if educators keep several points in mind in preparing programs for and teaching those with talent, the possibility of their work "back-firing" against our democratic education can be greatly reduced.

TEACHING TALENTED TRUSTWORTHINESS

First, the gifted should be made mindful of the great responsibility that accompanies every special talent, whether it be in the field of the fine arts, science, politics, or athletics. Youngsters might be given instances of gifted people who have used their talents for their own selfish gain or of those who have used them against themselves and their fellow men. Certainly some of the gangster leaders of the Prohibition days possessed leadership qualities which should have been used for, instead of against, their fellow men. Then there were the pioneer industrialists who made great fortunes for themselves, often at the expense of their employees and their families.

What was lacking in all of these people? Certainly, a sense of responsibility derived from the proper set of values and attitudes concerning the gifts they had received. Admittedly, it is difficult

to change attitudes and values through teaching, for some psychologists maintain this cannot be done by direct teaching, but must be accomplished through indirect means. But regardless of how it is done it should be one of our educational goals to convince students that the possession of talent involves a responsibility to one's self and for the common good. Any special educational provisions, be they separate curricula, seminars, or segregated classes, place on the individual student a special responsibility to use his talents in a way that affords service to his fellow men as well as self-fulfillment. These goals need not be contradictory; in fact, they can and should be complementary.

American history is replete with sterling examples of great personages who were most successful in achieving their own personal goals and, at the same time, rendered great service to their fellow men. For example one might point out the success story of Lincoln—a man who knew his own strengths and weaknesses and used his talents to the very best personal and social advantage. He had learned a set of ethical values by which he judged his own decisions and actions, all reflecting respect for the dignity of the human person and the common good. Understood in this context, the term "service" should not have a degrading connotation but should have great appeal to our talented youth.

In those schools with a religious orientation additional motivation should come from the Biblical narratives and parables. Everyone can understand the logic in the parable of the talents where the master chides the lazy servant who did not use the talent given him and commends the one who by his ingenuity had doubled the amount given him. The realization that there will be a final day of reckoning might have a very salutary effect on the attitudes and values of the gifted just as it should have on the rest of the school population.

Another very practical reason for emphasizing the individual's responsibility for the common good in special education for the gifted derives from the extreme complexity of and interdependence in modern society. Even the most gifted person must develop respect for and acceptance of the ideas and contributions of others around him. Truly, no man can be an individualist in the more traditional sense of the term. This great interdependence in society also places the added burden of world leadership on the talented American

student. If our educational system does not produce potential world leaders, this leadership will pass to other nations by default.

DETERRENCE OF DOMINANCE

Yet another line of argument which might be used to allay the fears of those who have some misgivings about catering to talent in our schools is the relative success of such programs in the United States and the other great democracies. These countries now have, and always have had, many different "elites." Special provisions are made in these societies for students with exceptional talent, and artistic, musical, dramatic, athletic and other elites are created thereby. But the difference between these elites today and the aristocracy of old is that they emerge from accomplishment rather than from inheritance.

Furthermore, the existence of many elites should serve as a safeguard against the dominance of any single one. For example, a member of the executive group in industry usually is not a member of the scientific group working within that industry. The negative side of the ledger also provides its own safeguards insofar as the child of an eminent scientist or political leader must prove his own worth.

But even with these natural safeguards, some persons are disturbed by special provisions for the academically gifted. They fear this approach will channel leadership in the socio-political areas into the hands of the few and our country will be ruled by an aristocracy of "eggheads." Because these know science, mathematics, and history, they fear, they might be convinced they know how people should live. Their next step may be to give the majority little or no voice in how they are to be governed. It must be admitted that some of our scholars have made some rather disturbing statements about politics and ethics which certainly would not be acceptable from a democratic point of view.

In regard to this fear, it should be kept in mind that others, besides the gifted, are being educated. Most of our children will continue to spend twelve years in school. Certainly during that time they can be taught how to put a constant check on all their leaders, whatever their origins. All must be taught to inspect, interpret and evaluate what any leader is doing. It has been done

in most European democracies where only a small percentage of the youth are given advanced secondary education. If these countries can assure the continuation of democratic processes for all with only elementary education compulsory, why can they not be assured here?

In summary, it can be affirmed that special programs for the gifted should be encouraged and they need not result in the return of traditional aristocracies. If the gifted are made to realize their responsibility to themselves, their fellow men, and ultimately to their Creator, no serious dangers to our democratic form of government should arise and our country can only profit by what its best talent can achieve.

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A guide for parents of college-bound students, entitled How About College? has just been published by the American Personnel and Guidance Association, 1605 New Hampshire Ave., N.W., Washington 9, D. C.

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The choir assembled for the solemn dedication of the National Shrine of the Immaculate Conception on November 20 will be made up of 150 students, representing the best singers in more than a score of religious houses of study for men affiliated with The Catholic University of America.

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The Council for Financial Aid to Education reports that the total business and industrial corporations' contributions for all philanthropic purposes skyrocketed from \$418 million in 1956 to \$550 million in 1958. A record \$136 million went to facilities of higher education.

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National Debate Research Company, Chicago 90, Illinois, has just published its handbook for this year's National Forensic League high-school topic, Labor-Management Relations. Entitled The Complete Handbook on Labor-Management Relations, the book sells for \$3.50.

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The Catholic University of America announced last month the establishment of a Bureau of Social Research. It is designed for service in making diocesan and national surveys.

WHAT IS COLLEGE-LEVEL READING?

By Paul Centi*

WHAT IS COLLEGE READING? This is a question which should be considered more often and at greater length by all who are involved in the task of helping college students with their reading problems. It is a question, too, which should be seriously considered by anyone who is about to undertake to develop a reading program for college students.

Usually, however, a person who has been assigned the task of developing a reading program will begin by visiting other colleges and schools where reading programs are offered. He may talk briefly with reading specialists at these schools, and he may visit the program in session. What he acquires as a result of his visit, however, is usually nothing more than some ideas on how reading programs are being conducted, some information on the type of reading selections and exercises being used, and some specific comments on the various reading devices and their use in the reading program. He will know little of why different exercises and devices are being used. He will know less of the general objectives which guide these programs. The program which will eventually evolve for the visitor is one which will copy interesting aspects of the different programs which were visited.

A person about to undertake the development of a reading program should first determine the principles which will guide his program. Should the program have as its primary objective the formation of the adult reader? Should the reading program aim to prepare the student to be an enlightened reader outside of school? Or should it have as its purpose the development of the student who will better function in the classroom and with his studies?

NEED FOR COLLEGE READING

Traditionally, institutions of higher learning have never considered it their responsibility to provide for all students reading instruction which would be a continuation of that begun on the lower levels. The responsibility in this area has been held to belong

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to the elementary and secondary schools. Also, institutions of higher learning have never considered it their responsibility to provide instruction and training in the reading skills considered necessary for college success. Most schools continue to subscribe to this view. The situation, however, is such that it is difficult or even impossible for colleges and universities to achieve their objectives unless specific instruction and training in reading skills are offered.

Many students come to college inadequately prepared to cope with the great amount of reading and the difficult reading which they will face. The college must either provide these necessary skills in special programs or have the students fail academically or do work at a level which is below that commensurate with their intellectual ability. The solution then becomes a rather obvious one. Special reading improvement programs must be developed and offered to entering freshmen. The objective of these programs, however, should be to give students the reading skills necessary for them to work satisfactorily or more efficiently in the college environment. The only justification for such a program, therefore, would be that it meet the needs of the students on a particular campus.

DESIGNING PROGRAM FOR INDIVIDUAL INSTITUTIONS

Since the program should meet the academic needs of the students who will enroll, the person who is to develop the program should talk to the teachers within his own institution to determine the type of reading which is required of the students. He should determine what the teachers expect of their students when they give reading assignments. He should determine what skills would be required of the students in order successfully to complete these reading assignments.

The information which he receives should provide the answer to the question: What is college reading? For this question can be answered only with reference to a particular institution: the philosophy of education of that institution and the needs of its students.

COLLEGE READING AND HIGH-SCHOOL READING

He will find, after talking to the teachers in his school, that college-level reading is no different in kind from high-school-level reading. If there is a difference between college reading and high-

school reading, it is a difference in emphasis and refinement. College students will be doing more reading for content than high-school students. They will be reading what is called study-type materials for the information and ideas which they contain. Although college students will be reading creative writing for appreciation, more often they will be reading for content. This is true, unfortunately, even in courses where the development of literary appreciation is stated as the primary aim or goal.

The reading skills necessary for college success are the same skills which should have been acquired and used by high-school students. The skills are no different, but the necessity for using these skills is greater. On the college level the student will be required to do more reading than he has done up to that particular time. This reading, also, is certainly more difficult reading, especially in some subject areas, than he has been doing in high school. In addition, on the college level the student is much more responsible for his own success or failure in the area of reading than he was on the high-school level. In many college classes, reading assignments are made, the content of which is never covered by a discussion in class. The reading material in the assignment, however, is covered by an examination. This means that the college student suffers the consequences of his poor reading ability to a greater degree than does the high-school student, who has the opportunity in class to listen to a discussion of the material of the reading assignment.

SPECIAL COLLEGE READING SKILLS

Because the need, therefore, is greater, it becomes necessary and important that the college student be sufficiently prepared in the proficient use of the different reading skills. He should be aware of the fact that different reading approaches are necessary to achieve different reading purposes. He should use proficiently the approach which will give him the fullest comprehension and retention of a reading selection. He should be able to use a second approach which will help him to identify the main ideas in the reading selection. He should be able to use proficiently the approach which will permit him to find an answer to a question or a specific fact most efficiently in terms of time and effort. These are some of the skills which he should be able to use efficiently. In addition, he should be able to interpret maps, charts, and graphs. He should

be able to draw inferences from his reading and to read critically. Finally, he should be able to read rapidly.

He should have knowledge also of the different rhetorical devices which are used by writers, and he should have acquired also the ability to utilize this knowledge in the attempt to achieve his reading objectives. He should have knowledge of paragraph organization, of the fact that in most paragraphs main ideas are stated in single sentences. He should have knowledge also of the larger organizational patterns which are used in expository writing; included in these would be the question-answer pattern, the problem-solution pattern, the reason-opinion pattern, and the like. He should utilize his knowledge of larger organizational patterns in identifying the essential ideas in a reading selection. He should also be aware of the importance of such phrases as "three causes of . . .," "four kinds of . . .," and the like. Finally, he should let bold-faced headings serve to help him to identify the main ideas in the reading selection.

THREE PURPOSES IN COLLEGE READING

From another point of view, efficient reading can be thought of as occurring on three levels. On the first level, the reader is concerned with comprehending the printed page. His purpose is to understand what the author has written and, perhaps, to retain as much as possible of this content. On this level, he is content to follow the author, to permit the author to have his say. On this level, he functions solely in the area of the ideas and the information which the author is conveying.

On a second level, the reader attempts to identify himself with the author as writer. He will be concerned with the forms or patterns of the selections he will read. He will attempt to identify the main ideas of the paragraphs, the different organizational patterns being used, the outline from which the selection is written, and the like.

On a third level, the reader reacts critically to the content of the reading selection. He will begin to assess the truthfulness and the validity of the presentation. In addition, he will begin to reflect on the significance of the author's views, to look for implications and to draw inferences.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

A STUDY OF THE REASONS FOR NON-ATTENDANCE AT CATHOLIC SCHOOL BY CATHOLIC CHILDREN OF ELEMENTARY-SCHOOL AGE IN CHICAGO by Sister Mary Brenda O'Malley, O.P., M.A.

This study aimed to ascertain the reasons why some Catholic children in the City of Chicago do not attend Catholic elementary schools. Data were obtained by means of a questionnaire.

The analysis of the data obtained in this investigation led to the conclusion that the Catholic school system of the Archdiocese of Chicago is hindered from the attainment of its goal — "Every Catholic child in the Catholic School" — by causes which, to the investigator, seem to fall into two large classes: those which the Catholic school system can and should remove, and those which reside in the hearts and minds of erring parents and are removable only through use of every possible means of contact to clear away such error.

TECHNIQUES OF GROUP OPERATION OF CATHOLIC ACTION GROUPS IN TWO LIBERAL ARTS COLLEGES by Rev. John J. Cunningham, M.A.

The purpose of this study was to describe the use of certain techniques of group operation in the meetings of Catholic Action groups in The Catholic University of America and Trinity College in Washington, D. C.

Data were obtained from 61 questionnaires and 16 interviews with chaplains, leaders, and members of the 12 Catholic Action groups at the two liberal arts colleges.

It was found that the techniques employed in the various discussion groups included the Gospel discussion, the review of action, and the social inquiry. Certain weaknesses, particularly in the areas of meeting preparation and in the conducting of social inquiry, are revealed, and appropriate recommendations are made.

* Microfilms of M.A. dissertations may be obtained through the interlibrary loan department of The Catholic University of America; information on costs will be sent on request.

THE TEACHER-PUPIL RELATION IN CATHOLIC EDUCATIONAL THEORY
by Rev. D'Arcy A. DeSousa, M.A.

After introducing the factors that make possible the educative process between one human individual and another, the writer of this dissertation develops a close comparison between the process of discovery and the process of being taught. He bases the discussion on the Thomistic notion of causality. The formation of the species in discovery is set forth as a case of true efficient causality. This is amply supported by texts from St. Thomas. The precise *agere* of this causality is to light up or to make manifest; the vigor to do so comes from the unaided *intellectus agens* of the pupil. In the case of teaching, the activity of the teacher is of the same intrinsic nature as that of the pupil's active intellect, making manifest and supplying light, and is directed towards the same term or object, namely, the formation of the species in the mind of the pupil. This species is therefore the effect of the combined spiritual causality of teacher and pupil. The efficient causality of teacher activity is thus vindicated.

THE HISTORY OF THE EDUCATIONAL WORK OF THE SISTERS OF THE
HOLY NAMES OF JESUS AND MARY IN CALIFORNIA, 1868-1920,
by Sister M. Dorothea Perry, S.N.J.M., M.A.

This historical study of the educational work of the Sisters of the Holy Names of Jesus and Mary in California is in the nature of a report and an evaluation of the eighteen foundations made by this community of religious teachers from 1868 to 1920. The study brings to light the significant role that the Congregation of the Sisters of the Holy Names has played in the field of education in California.

THE CONSTRUCTION OF A RATING SCALE TO MEASURE THE ATTITUDE
OF HIGH-SCHOOL SENIOR BOYS TOWARD AUTHORITY by Alphonse
J. Valois, M.A.

This study aimed to construct a rating scale to measure the attitude of high-school senior boys toward authority. Thurstone's rank order method was used in the construction of the scale.

Statements indicating various degrees of favorable and unfavorable

attitudes toward authority were collected from 30 teachers, 50 high-school seniors, and from writings on the subject. Slightly over one hundred statements were used in the sorting procedure carried on by twenty-five judges. The ratings of the judges were tabulated and cumulative proportions were charted. The scale values and quartile values were obtained by graphing the accumulative proportions. The rank order of the statements was then obtained by arranging them in the ascending order of the scale values. Forty statements were selected on the basis of the scale value and arranged in two forms. To determine the reliability of the scale, one hundred senior boys rated themselves on each form of the rating scale. The mean scores of each student on each form were then calculated. The Pearson product-moment coefficient of correlation between the two forms was found to be .70. The Spearman-Brown prophecy formula indicated a reliability of .82 for the two forms used together.

A STUDY OF THE ADMINISTRATIVE CO-OPERATION BETWEEN PUBLIC AND CATHOLIC SECONDARY SCHOOLS IN THE NORTH CENTRAL ASSOCIATION AREA OF THE UNITED STATES by John O'Rourke, M.A.

This study aimed to investigate areas of administrative co-operation between public and Catholic secondary schools in the North Central Association area. Questionnaires were sent to 420 Catholic high-school principals in the North Central Association area, and replies were received from 239 principals.

The participating schools reported co-operation in the following administrative areas: civic projects and the use of civic resources, general administrative activities, co-curricular activities, and use of school facilities. In most cases the frequency of co-operation was less than once a month, but there was a tendency toward greater co-operation in the larger schools.

The attitudes of the participating Catholic school administrators toward co-operation may be summarized as follows: (1) the existing co-operation is sufficient; (2) the public and Catholic schools share equally in the responsibility for the existing co-operation; (3) co-operation is beneficial to the administrator, teachers, students, and community; and (4) co-operation should be initiated by the Catholic school administrators.

EFFECT OF THE POSITIVE APPROACH IN THE TEACHING OF CORRECT USAGE by Sister M. Eugene Boyich, Ad.P.P.S., M.A.

The purpose of this study was to find out what effect the positive approach to the teaching of language has upon the correct-usage achievement of third-grade pupils. Six schools in the Savannah-Atlanta and Raleigh Dioceses participated in the study. The pupils were divided into two groups: the experimental group consisting of 100 pupils to whom correct usage was taught by the positive approach and the control group consisting of 116 pupils to whom correct usage was taught by the negative approach. The experiment was conducted during a period of sixteen weeks. After analyzing the data derived from the study, the investigator found that the results in favor of the positive approach were statistically insignificant. The only legitimate conclusion which could be drawn from this study is that there seems to be some value in both the positive and the negative approaches in the teaching of correct usage.

EIGHTH- AND TWELFTH-GRADE STUDENTS' UNDERSTANDING OF THE INDWELLING OF THE HOLY GHOST by Sister M. Alice Joseffa Craven, C.S.C., M.A.

This investigation was undertaken to institute a comparison between eighth- and twelfth-grade students in the Catholic schools of the Archdiocese of Washington for the purpose of noting similarities, differences, and growth in the understanding of the doctrine of the indwelling of the Holy Ghost and to determine, if possible, the extent to which this doctrine is in the foreground of their thinking and functional in their daily living.

The investigator compiled a questionnaire of approximately fifty questions to use as a guide in interviewing one hundred eighth-grade and one hundred twelfth-grade students. The interviews were recorded on tape.

The responses to the questions revealed that there was evidence of accuracy of catechetical, factual information, but an impersonal attitude toward the doctrine of the divine indwelling prevailed in the responses to the questions designed to reveal the functional aspect of the doctrine.

HIGHER EDUCATION NOTES

Six Catholic colleges and universities were awarded a total of \$430,335 in direct grants by the Ford Foundation during the fiscal year ending September 30, 1958, according to the Foundation's report for 1958. Of the total granted, \$215,502 was paid to the institutions by September 30, 1958. The six institutions are Boston College, College of St. Catherine, College of St. Scholastica, Georgetown University, Gonzaga University, and the University of Notre Dame. The highest amount in grants went to the University of Notre Dame, \$173,400, of which sum \$12,900 was paid in the year reported. Boston College was paid the highest amount during the year, receiving \$89,667 in payments on its \$144,000 in grants awarded. The other institutions' grants, all of which were paid in full, ranged from \$15,435 to \$37,500. In 1958, the Foundation paid a total of \$70,433,507 on grants totaling \$79,033,884 awarded to institutions at home and abroad.

There are approximately 748 Catholic school semifinalists in the 1960 Merit Scholarship competition, according to a report issued by the National Merit Scholarship Corporation last month. Coming from 406 Catholic high schools throughout the nation, they make up approximately 7.5 per cent of the 10,000 semifinalists selected from the 550,000 juniors and seniors in 14,500 American high schools who took the National Merit Scholarship Qualifying Test last spring. Among the Catholic semifinalists, boys outnumber girls 558 to 190. California, with 65 Catholic semifinalists, leads the states in numbers of Catholic school students selected; the next five states in order are: Ohio, with 59; New York, with 58; Pennsylvania, with 56; Illinois, with 54, and Wisconsin, with 51. Ten Catholic high schools have ten or more semifinalists; they are: Jesuit High School, New Orleans, with 17; St. Louis University High School, with 14; St. Xavier High School, Cincinnati, with 14; Marquette University High School, with 11; St. Xavier High School, Louisville, with 10, and La Salle College High School, Philadelphia, with 10.

On December 5, the semifinalists will take the Scholastic Aptitude Test of the College Entrance Examination Board. Those who repeat their high scores on this second test will become finalists. In the final phase of the competition, high-school grades, extracurricular activities, school citizenship, and leadership qual-

ities of the students will be evaluated along with the scores on the tests. The names of the Merit Scholars for 1960 will be announced next May.

Foreign students numbered 5,224 at U. S. Catholic colleges and universities during the past academic year; this is an increase of 442 students over the total for the 1957-58 school year. Only 42 of the 257 Catholic institutions of higher learning responding to a questionnaire sent out by the International Exchange Section of the National Catholic Educational Association reported no non-citizen students enrolled. The questionnaire was sent to 263 institutions. About 50,000 foreign students are said to be attending U. S. colleges and universities; of this number 15,000, it is estimated, are Catholics. Catholic institutions reporting the highest numbers of foreign students last year are: Georgetown University, 437; Detroit University, 313; Fordham University, 309, and The Catholic University of America, 264. The students came from 105 countries.

A handpicked group of Boston College undergraduate and graduate students have been selected for special courses to qualify them as teachers of mentally handicapped children. Dr. Katharine Cotter, who heads the team of educators offering courses in this new program, says that one of its foremost aims will be to get teachers to make the greatest use of psychologists' reports. At the present time, she claims, teachers and psychologists are not completely at home in communicating with each other on the problems of teaching the mentally retarded. One of the greatest needs in the area of education of the mentally retarded is finding qualified teachers.

Sixty-four small colleges are participating in a nation-wide program to tell their stories to the public. The first step in the program was a 16-page special Sunday supplement in *The New York Times* of October 11, 1959. The article was prepared by The Council for the Advancement of Small Colleges. The youngest CASC college is Chaminade College in Hawaii. The total enrollment of these sixty-four colleges is 33,537, for an average per college of 533. The average full cost of attending a CASC college is \$967 a year, running from a low of \$432 to a high of \$2,000. Their plants and endowments are valued at a total of \$77,704,057, or an average per school of \$1,233,397.

SECONDARY EDUCATION NOTES

A developmental mathematics curriculum pioneered at Southern Illinois University High School will be tested at six southern Illinois high schools this fall. The project is supported by a \$2,000 grant from the Marcel Holzer Fund for Education. The program, organized by Morton Kenner, mathematics instructor at the university, and Dwain Small, head of mathematics instruction at the university's high school, offers a new approach stressing basic ideas, particularly those which have revolutionized mathematics in the last half century. The program aims to bring secondary teachers up to date with changing times in mathematics, to keep them abreast of new changes, and give them a teachable, common-sense course that will convey the "excitement" of the subject to the students.

Twelve high school students who have completed their junior year in the top one per cent of their class have entered the University of Pittsburgh this fall as freshmen. Scoring exceptionally high on the college board examinations, they are participating in a pilot study of the University-Sponsored Regional Commission on the Interrelationships of Secondary Schools, Colleges and Professional Schools. Present plans call for the admission of exceptional students meeting the entrance requirements and recommended by their high school at the beginning of each trimester period.

Seven changes in school practices were listed by Lowell W. Beach, associate professor of education, University of Michigan, at a recent teachers institute in Kent County, Michigan. These changes are: (1) The curriculum is becoming more structured, and in some instances, rigid. (2) Textbooks and instructional materials are becoming more uniform. (3) Grade standards are being defined. (4) Schools are being pressured into the use of report cards showing growth in terms of A, B, C, D, and E, and a student's performance is being judged according to his standing in a group. (5) Departmentalization is being used more as an instructional plan. (6) Courses that concern physical, social and emotional development are being dropped. (7) Class sizes are increasing and television instruction is gaining greater acceptance.

The implications of the Conant report on American high schools were fumbled and overlooked by the nation's school administrators. Such is the charge of Harry A. Fosdick, assistant director of public relations for the California Teachers Association, writing in *The Nation's Schools* (October, 1959). Commenting on the reactions to the Conant report, Fosdick stated that two categories developed: (1) Those who rushed into print with lists of courses supposedly proving that the schools of that area were meeting most of the Conant standards. (2) Those who disputed the Conant standards as totally unrealistic. School after school announced that standards were being met, without determining whether actual pupil needs were being met. If such an inventory showed that students were pursuing courses for which they were best qualified, then the school would have much greater ground for boasting than merely shouting complacently that the courses are being offered. According to Mr. Fosdick a golden opportunity was lost when the schools failed to associate the Conant report with the financial status of the schools. Had the school administrators admitted the deficiencies of their schools, and pointed out what additional financial resources would mean in overcoming these deficiencies, much could be accomplished for school support.

A new comprehensive Purchase Guide, the first of its kind in American education, has been prepared by the Council of Chief State School Officers in co-operation with numerous governmental, scientific, professional and other agencies. The 344-page publication is intended to assist in the wise and economical purchase of equipment and materials in elementary and secondary sciences, mathematics, and modern foreign languages. It will be of special value in administering Title III of the National Defense Education Act. Through financial support from Educational Facilities Laboratories, Inc., 41,000 copies have been distributed through state departments of education to local schools throughout the country. The guide can also be purchased from commercial sources. The staff compiling the information was composed of experts from universities, schools, school systems, and the U. S. Office of Education. They selected the items of apparatus and materials, and recommended appropriate educational uses, number and quality for specific subjects and grade levels, and other data for each item. The

National Bureau of Standards supplied technical specifications for more than nine hundred items of apparatus. The *Purchase Guide* offers the best judgments of more than a hundred qualified people on what equipment and printed materials should be used, for what purposes, and in what amounts in the subjects covered. The Council of Chief State School Officers will revise the buying guide on a continuing basis, with the second edition appearing late in 1960.

The high school program proposed by the much-discussed Conant report does not take into account individual requirements, and, lacking a place for electives, is too narrow. This was the belief of three-fourths of the educators from nineteen states who recently attended a six-weeks counseling and guidance training institute at Northwestern University.

Suggestions for improving mathematics programs have been issued by the National Education Association Project on the Academically Talented Student and the National Council of Teachers of Mathematics, in a new report called *Mathematics for the Academically Talented*. The report recommends that these steps be taken: (1) bring tenth- and eleventh-grade mathematics courses to junior high schools and teach them in depth; (2) use the "team approach" to find elementary-school children gifted in mathematics; and (3) place gifted children in special groups, but do not completely withdraw them from the general life of the school.

English courses, especially grammar and composition, were cited as of greatest value in later life, in a recent survey of senior high-school graduates in Missouri. Sixty-five per cent placed English first. Ranking second was mathematics; 35 per cent mentioned it as of particular help in later life. The survey was conducted by J. E. Baker, former principal, in University City, Missouri. Commercial subjects, especially typing, science, and social studies were mentioned by 30 per cent, 27 per cent, and 26 per cent respectively. Foreign languages, alumni indicated, were found to be of little or no value. Only 10 per cent said such courses helped in college or business. Mr. Baker, as a result of the survey, declared that improvements in the high-school counseling services are needed. Only one per cent indicated that they had received helpful vocational guidance from their advisers.

ELEMENTARY EDUCATION NOTES

Children who are asked to find explanations of scientific phenomena ask more and better questions than those who merely listen to explanations, J. Richard Suchman, professor in the College of Education, University of Illinois, has discovered. He is directing a project to develop a method of teaching children to use a scientific approach to problems. The experiment will continue for two more years through a \$60,000 research grant from the U. S. Office of Education.

Corrected vision or hearing defects may permit higher intellectual development in mentally retarded children, a group of researchers in the Educational Psychology Department, University of Texas, report. They are working on a two-year project to find if "trainable" (I. Q., 25 to 50) children can become "educable" (I. Q., 50 to 70). The researchers, William G. Wolfe, John R. Peck, and five graduate students of the school are engaged in testing children and developing special hearing and visual tests that can be used successfully in the "trainable" I. Q. range. The mental ages of the children do not exceed eight, while their physical ages range from six to thirteen. The project is financed by an \$80,275 grant from the U. S. Department of Health, Education and Welfare, and \$34,200 from the University of Texas.

"Should our public schools give God the silent treatment?", asked the *Chicago Daily News* when it recently reported on a provisional statement of the Committee on Religion and Public Education of the National Council of Churches, calling on public schools to "break their silence." The committee warned against spurning God in the public schools, but it was against sectarian teaching there.

Teachers should be wary of any trend toward mechanization in arithmetic classes, an example being the "use of TV closed circuit and a child sitting with eyes glued on a little frame in front of the machine," said Howard F. Fehr of Teachers College, Columbia University, at a meeting of the National Council of Teachers of Mathematics. Professor Fehr contended that if we conceive of human learning as freeing and liberalizing the mind and not constraining it, one must think of such mechanized programs as con-

stituting a peril. The ultimate goal of our teaching must be to awaken and develop within our students their ability to do creative thinking. Real thinking in mathematics is done by creators who must know how to do four things—observe, select, make generalizations and act—declared Professor Fehr.

Television is more effective than radio in teaching factual information according to the findings of a study made recently by the University of Wisconsin Television Laboratory. Under the direction of Bruce H. Westley, research co-ordinator, and Lionel C. Barrow, Jr., study director, 228 sixth-grade pupils were tested in four Madison, Wisconsin, public schools on weekly TV and radio versions of the program "Exploring the News." The researchers found television consistently more effective on all test programs in participating schools.

The system of placing children into three groups—advanced, above-average, and average—has been abandoned by the public schools of Levittown, New York. School officials state the three-group system has not provided the majority of pupils with a satisfactory learning situation. A study has convinced them that diversity among pupils is necessary to promote learning.

A controlled test on TV and non-TV learning of seventh-grade mathematics has tended to show that, in New York City at least, television is more effective. Seventh-grade classes that learned mathematics from television lectures scored 9.6 percentage points higher in tests than classes taught in the traditional way. Ten experimental classes in the school system watched televised mathematics two days a week for half an hour. Twenty other classes, comparable in median I. Q., took the same course without the benefit of TV. In standardized tests the non-TV group scored 32.8 out of a possible 50. The group that had watched television scored 37.6.

An experimental class project begun in Buffalo, New York, a year ago has proven so successful that it has since been extended to nine different schools. The special class brings together gifted fifth-graders for special small group work. Encyclopedias, globes, science

equipment, magazines and a wide variety of reading are made available to the youngsters. The students are taught a foreign language, do a great deal more reading than other pupils, and are going deeper into each subject. Members of the first experimental class, now in grade six, have become fairly proficient in their foreign language, and are now helping to teach it to third-grade students in the same school. The class has already completed sixth-grade arithmetic and is studying banking as an extra project. The only complaints the youngsters have is that the reading materials originally supplied for the eighth grade, were too elementary. Although some of the students in the special classes have to ride two busses to get to school each day, attendance and promptness are well above the school average.

A seminar for seventh- and eighth-graders has been inaugurated in a Las Vegas, New Mexico junior high school. Begun a year ago, the students meet as a seminar group twice a week at different periods. The different times for the seminar prevent them from missing the same class period too often. Any work missed during the seminar time is made up. During the seminar period they receive instruction in natural science, mathematics and social sciences. Special instructors are enlisted to present the subjects, usually in lecture form. The program has been successful and the upper four grades will be included in the seminar experiment in the future.

Catholic Education Week is the week of November 8 to 14. Under the direction of the Department of Education of the National Catholic Welfare Conference, a kit of materials appropriate for its celebration has been prepared by a group of educational writers. The theme this year is "Our Way, Our Truth, Our Life" and is in the main a Sister's report to parents of Catholic school children. To aid parents, the basic booklet in the kit describes the teaching Sister's life through the school year with appropriate notes on home and school activities and a brief review of Catholic education in the United States. The total cost of the kit is \$3.75. It may be ordered from Mr. Paul B. Qualy, 260 Summit Avenue, St. Paul, Minnesota.

NEWS FROM THE FIELD

The estimated school-age population increased at a rate over twice that of the total population during the period from July 1, 1955, to July 1, 1957, according to *Preliminary Statistics of State School Systems, 1957-58*, Circular No. 605, issued by the U. S. Office of Education last month. The estimated number of 40.2 million school-age children (ages 5-17 years inclusive) as of July 1, 1957, represented an increase of 2.9 million, or 7.8 per cent, over the number as of July 1, 1955. During the two-year period, the total population increased 3.6 per cent—from 164.3 million to 170.3 million persons. The school-age population as a percentage of the total population had increased from 20.3 per cent at the beginning of the present decade to 23.6 per cent in 1957-58. Total enrollment in public elementary and secondary day schools rose from 31.2 million pupils in 1955-56 to 33.6 million pupils in 1957-58, an increase of 2.4 million, or 7.9 per cent. The increase in the first eight grades and kindergarten was 1.4 million, or 5.9 per cent, as compared with an increase of 1 million, or 15 per cent, in grades 9 through 12 (including postgraduates). The average daily attendance in 1957-58 was 29,666,000, or 88.2 per cent of the total enrollment. A record 1,333,500 pupils were graduated from public high schools in 1957-58, a gain of 81,400 over the number in 1955-56. Of this total of graduates, 48.6 per cent were boys.

Periodic health examinations of school children performed by physicians at school are unnecessary and outmoded, said Dr. Ruth A. Lawrence, a Rochester, New York, physician, speaking last month at the seventh National Conference of Physicians and Schools, sponsored by the American Medical Association. Dr. Lawrence based her views on the findings of a four-year study conducted in the Rochester schools. In the fall of 1952, the pupils in the first grade in thirteen representative schools were examined. They represented 15 per cent of the entire Rochester first-grade enrollment. The procedure was thorough and required 30 to 40 minutes per child. Of the 1,056 children examined, 210 had adverse conditions, a prevalence rate lower than that generally reported among school children. Of the 210 children with defects, 164, or 78 per cent, were already receiving medical care. The defects of 25 children were recognized previously at school, but the children were not receiving care. Only 21 children, or 10 per cent, were found

to have defects that were not recognized and were not being treated.

From the first year of study, it was concluded that this school medical examination of first-grade children who had been previously examined in kindergarten was valueless from a case-finding standpoint. It had required 500 physician-hours to examine a 2.5 per cent sample of the grade-school children.

A group of 901 of these children were followed from one to three years. Fourteen per cent developed new conditions, half of which were already under care at the time of the annual examination, and 25 per cent more were already known by the teachers at school. Only 34 children showed new and unknown defects. These are the only children whom the annual periodic medical examination can be said to have benefited, Dr. Lawrence maintained. She believes that examinations at school by physicians are of questionable value. School medical services are taxed with placing too much emphasis on finding defects and not enough on correcting them. She suggested that school health services direct their activities toward care and follow-up of conditions brought to light initially by teacher observation, absentee follow-up, and other screening tests not requiring the time of the physician.

There were 722 vocations to the religious life in the Archdiocese of Philadelphia last year. Boys accounted for 345 vocations, and girls, 377. Of the 10,331 high-school graduates in the Archdiocese last June, 552, or 5.3 per cent, have entered seminaries or religious houses of study. In the vocation group, there are 38 boys and 30 girls who were either college graduates or students.

A handbook for parents, entitled *Your Parish School*, has just been published by Ave Maria Press, at the University of Notre Dame. Written by Rev. Jasper J. Chiodini, a pastor, and Mr. Rhea Felknor, this booklet of forty pages presents to parents many of the problems which arise in the operation of a parish school today. An example of how factual and practical its information is is the following on over-all direct costs: "Direct costs will be somewhere between \$125 and \$175 (per pupil) a year for many parish schools. This would include tuition at \$40 to \$50 a year, books at \$10 to \$20; bus fare at \$15 to \$40, and school lunches at \$40 to \$48, plus other expenditures for school supplies and the like."

BOOK REVIEWS

GUIDANCE IN THE ELEMENTARY SCHOOL by Robert H. Knapp.
Boston: Allyn and Bacon, 1959. Pp. xii + 394. \$5.00.

Until recently, literature on guidance at the elementary-school level was very scarce. That condition has been quickly changed by the appearance of several texts on the subject, none being dramatically different from the others. *Guidance in the Elementary School* is a good, thoughtful text. Robert H. Knapp, its author, is professor of education and director of student guidance at the School of Education, State University of South Dakota. Dr. Knapp has been a public school teacher, administrator, and professional educator.

This book is intended to serve two purposes: as a text in training of teachers and guidance workers and to help those now working in elementary schools to carry out guidance functions. It is divided into four parts: (1) techniques of guiding and counseling, (2) the techniques of grouping, (3) guiding children, and (4) the techniques of administration.

The best thing about the volume is that it consistently applies and stays with its organismic, holistic orientation. Too many honor the "whole child" concept with a sentence or two, only to fall back upon piecemeal atomistic methods. On the minus side, no definite philosophy is offered. This, of course, is better than a false philosophy. At least, the reader is spared the usual numerous and nebulous references to "democracy."

This reviewer finds two specific bones to pick: (1) This book understates the significance of general intelligence, in disregard of some empirical evidence. (2) That unfortunate euphemism, "slow learner," is applied to the dull child. Those who learn *faster* usually also learn *better*, a point the book is inclined to blink at.

To find one specific bone of non-contention: there is very good treatment of the important idea that guidance is primarily a *function*, inseparable from other school activities. This book, supplemented by a good reference on educational philosophy, should be very helpful to any elementary-school teacher who is fairly new to the concepts of guidance.

ROBERT B. NORDBERG

Department of Education
The Catholic University of America

MODERN SECONDARY EDUCATION by William M. Alexander and J. Galen Saylor. New York: Rinehart and Co., 1959. Pp. xiii + 765. \$6.50.

Unhappily too few works covering the field of secondary education present facts as well as theory in an enlightened manner. This rather voluminous work attempts to develop all the aspects of secondary-school teaching. It succeeds to a remarkable degree. Many will be familiar with the previous work of the same authors entitled *Secondary Education: Basic Principles and Practices*, published in 1950. The authors state that because of the significant social and educational changes since the publication of the first work it was felt necessary to revise, add and change it, so that this revision became essential.

The purpose of this book remains the same as that of the prior work, namely, to present a source of information and ideas for all who work or plan to work in secondary schools. Among the conditions taken into consideration in this volume is the fact that American educators have become increasingly interested in educational developments in other countries. Accordingly two new chapters have been included dealing with educational practices on the secondary level in England, France, West Germany, and Russia. Two new chapters analyze the curriculum of the secondary school in these countries and the shortcomings of American education. Additional material has been added concerning the articulation of high-school and college programs. In addition the authors have included the most recent statistical data and illustrative materials.

The book is divided into six sections. These sections correspond to the courses taught by the authors and felt to be of most interest and importance to prospective secondary-school teachers. Teachers and Pupils in the Secondary School, The Secondary School in American Life, The Curriculum of the Secondary School, and The Administrative Structure of the Secondary School constitute important areas analyzed by the authors. Of no little interest will be the list of figures and tables included by the authors, indicating the total number of secondary school teachers from 1889 to 1958; the enrollment in secondary schools over the years; general curriculum flow chart, and many others which present a clear picture in graphic outline of the growth of secondary education in the United States.

The authors are well qualified by experience and scholarship to offer such a volume. William M. Alexander is professor of education at the George Peabody College for Teachers. J. Galen Saylor is professor of secondary education and chairman of the Department of Education at the University of Nebraska. The book is written in logical, easy-to-read style. The authors had in mind the questions beginning teachers ask and have tried to supply the answers or at least the suggested solutions of experts in the field. To each chapter is appended an extensive bibliography to give further information on the topics discussed.

This book should make a worth-while addition to the library of any secondary-school teacher or prospective teacher. It will be useful to all those who are connected with secondary schools in any way. It should provide an excellent source book for principals, teachers, and students. While it devotes only a few pages to the private school, the information and ideas contained in this work should prove valuable to teachers in any school and may be applied in public and private schools.

JOHN F. NEVINS

Assistant Superintendent
Diocese of Albany



TEACHING SCIENCE IN TODAY'S SECONDARY SCHOOLS by Walter A. Thurber and Alfred T. Collette. Boston: Allyn and Bacon, Inc., 1959. Pp. xiv + 640. \$6.75.

Designed as a basic text for a course in materials and methods of teaching science, this book reaches beyond the formal course to approach being a handbook of information for the beginning teacher. Those who have been teaching science for some years will find it a ready reference for available materials and current techniques. Without giving the impression of compromise the authors have succeeded admirably in selecting those procedures in both the older and the newer approach to science teaching that are of greatest value in achieving the objectives of the science program. Thus, the widening gap between the teacher-centered and the pupil-centered science class has been effectively straddled in the interests of insuring maximum pupil growth both in factual learning and in improved ways of thinking and behaving.

The twenty-five chapters of the book carry the reader by easy stages through literally every aspect of secondary school science teaching, from an examination of the objectives of the science program through unit and lesson plans, evaluation techniques, and on to the teacher's obligation to continue his professional growth during his post-college years. While no one text can reach out to a detailed study of all these topics, the authors handle them as adequately as possible, supplying generous references for the student who would go more deeply into the subject. Suggested readings at the end of each chapter are for the most part very well chosen, although some are more interesting from an historical point of view than representative of current trends.

The appendix offers an unusually fine selection of books, periodicals, and pamphlets suitable for school and faculty libraries. One would expect to find some reference to the American Association of Physics Teachers and to the Division of Chemical Education of the American Chemical Society among the professional organizations in which secondary school science teachers should play an active part. The work of the Physical Science Study Committee and the current impetus given to the secondary school biology program by the American Institute of Biological Sciences would also merit at least a passing remark.

On the whole, *Teaching Science in Today's Secondary Schools* is to be highly recommended both as a basic text for a course in materials and methods of teaching secondary school science and as a refresher for those who would seek new avenues of approach to a subject they may have been teaching for some years.

SISTER RITA, S.N.D.

Department of Education
The Catholic University of America



THE MODERN ELEMENTARY SCHOOL by Wilbur H. Dutton and John A. Hockett. New York: Rinehart and Co., 1959. Pp. xii + 530. \$5.50.

Every age and stage in human development is important but the elementary-school age is most important. Any book which seeks to add to the knowledge of curriculum and methods in the elementary

school is welcome. This book attempts to supply ideas helpful in the elementary school. It is divided into three parts; Organization of the Elementary School for Living and Learning, Teaching the Elementary School Subjects, and Guiding Individual Progress in the Elementary School.

The most valuable elements in the book are the sections concerned with the teaching of the elementary-school subjects and guiding individual progress in the elementary school. In the former section each of the elementary-school subjects is considered and techniques for teaching these subjects are evaluated. Handwriting, spelling, reading, oral and written language, arithmetic, social studies, the science program, art, music, and physical education are treated extensively. Even experienced elementary-school teachers will be pleased with the suggestions and ideas presented to help foster the learning of these subjects.

Of interest to beginning teachers and those who are planning to enter the field of elementary education will be the chapters on pupil behavior, guidance, and evaluation of pupil progress. Techniques for securing individual and group behavior in the classroom are discussed as well as remedial procedures to be used in the treatment of serious misbehavior cases. The administrator's role in the elementary school is also analyzed.

References are given at the end of each chapter and they provide valuable sources of information on the specific areas treated. This work should supply a need for a complete development of the elementary-school subject areas. As the authors state: "It is no mean accomplishment to make in one year a substantial contribution to the development of 30 to 35 young people; in three years to 100 or more; and in a professional lifetime of thirty years to well over 1,000 persons." (p. 3) This book attempts to help the elementary-school teachers to do just that.

The authors have had long years of experience on the elementary-school level. Their scholarship adds weight to their observations. Wilbur H. Dutton is associate professor of education and associate director of teacher training at the University of California, Los Angeles. John A. Hockett is professor of education and associate director of teacher training at the same institution.

JOHN F. NEVINS

Assistant Superintendent
Diocese of Albany

MARIA MONTESSORI: HER LIFE AND WORK by E. Mortimer Standing. London: Hollis and Carter, 1957. Pp. xiv + 354.

This book was written fifty years after the opening of the first Montessori School, *Casa dei Bambini*, in Rome, by E. Mortimer Standing, who had known and worked with Maria Montessori for more than thirty years. His aim is to give the psychological and pedagogical principles which underlie Montessori's approach to the child.

The twenty-one chapters are grouped into five parts. Part I, Life of Dr. Maria Montessori, brings one quickly through a brief biographical sketch to the obscure beginnings of the major life work of the first woman who earned the degree of Doctor of Medicine in Italy. Part II, The Psychology of Development, presents some of the most original discoveries of Montessori's studies, particularly the "sensitive periods" in child development, and "work of the child—the creation of the adult." In Part III, the Significance of Movement in Education, two main ideas are developed: movement is not only the key which unlocks the secret of child development, but also the guide which points out the path which teachers should follow. "This principle of movement should be carried through education so that in all children's manifestations there should be this union between the ego and its act." (p. 210) "The organization of movement is not simply the completion of the psychological construction; it is the foundation." (p. 211) Part IV, The New Relationship, offers a solution to the fundamental problem in education by supporting the thesis that it is a social problem, not an educational one. A new relationship between children and adults is meant. In the Montessori system there is a new relationship between the "normalized child" and the teacher whose authority is exercised as "a directing knowledge, strong in wisdom and sympathy." Part V, Montessori and Froebel, discusses similarities and differences in the doctrines of these two noted educators. Montessori defends firmly her conviction that work is "natural to man" and that he "builds himself up through work." (p. 325) "The child's aptitude for work represents a vital instinct, and it is by work . . . that the child organizes his personality." (p. 325) "Play," insists Froebel, "is the purest, most spiritual activity of man at this stage, and at the same time typical of human life as a whole."

Montessori schools have been established in Italy, England, Ger-

many, France, Denmark, Holland, India, and very recently in the United States. At a recent International Montessori Congress there were representatives from Europe, the United States, and the Orient. The author contends that this widespread response is testimony to the truth of the philosophical and psychological principles of Montessori, as well as to the fact that she was herself "the personification of what her own ideal teacher should be—one who combines the self-sacrificing spirit of the scientist with the love of the disciple of Christ." (p. 68)

In spite of such numerous followers, the author finds it necessary to defend her against opponents, who, he contends, understood only a part of the whole system, and then saw this part out of focus.

Readers with educational problems pertinent to our day will find enlightening information in this volume. Those who are fostering foreign language in the elementary school in the United States will strengthen their convictions through reading Montessori's teaching on the transitory "sensitive period for language." "Mathematicians who are devising methods whereby children will early gain insight into mathematical principles, will appreciate the number rods and the time line of the materials in the "prepared environment." Curriculum builders will study Montessori's redistribution of elements of culture. People responsible for teacher training may appreciate the forthright stand that, important though wide knowledge is, it is not "primarily a question of studying psychology, nor of the acquisition of certain items of culture. The first essential is that the teacher should go through an inner, spiritual preparation . . . without which all the rest is of no avail."

Although often repetitious and subjective in his treatment of his topic, the author adequately fulfills his aim in writing, and points the reader's direction to further study of Montessori.

SISTER M. LENORE, O.P.

Commission on American Citizenship
The Catholic University of America

BOOKS RECEIVED

Educational

- Africa Today*. Classroom Enrichment Material. Maryknoll, N. Y.: Maryknoll Publications. Pp. 68 + 12 photographs. \$1.00.
- An Intensive Vocational Counseling Program for Slow Learners in High School*. New York: Federation Employment and Guidance Service. Pp. 56.
- Cecilia, S.C., Sister, and others. *We Sing and Harmonize*. Boston: Ginn and Co. Pp. 200. \$2.40.
- Chiodini, J. J., and Felknor, Rhea. *Your Parish School*. A Handbook for Parents. Notre Dame, Ind.: Ave Maria Press. Pp. 40. \$0.25.
- Denver Chapter, Kappa Gamma Pi. *Parents Must Be Teachers*. Denver: Kappa Gamma Pi. Pp. 93. \$1.50.
- Ilg, Frances L., and others. *The Gesell Institute Party Book*. New York: Harper and Brothers. Pp. 115. \$2.95.
- Kottmeyer, William. *Teacher's Guide for Remedial Reading*. St. Louis: Webster Publishing Co. Pp. 264. \$4.00 list; \$3.00 to schools.
- Kvaraceus, William C., and Ulrich, William E. *Delinquent Behavior*. Washington, D. C.: National Education Association of the United States. Pp. 350. \$2.00.
- LeFevre, John R., and Boydston, Donald N. *An Annotated Guide to Free and Inexpensive Health Instruction Materials*. Carbon-dale, Ill.: Southern Illinois University Press. Pp. 71. \$5.00 cloth; \$2.50 paper.
- Lovell, K. *Educational Psychology and Children*. New York: Philosophical Library. Pp. 272. \$6.00.
- McCracken, Glenn. *The Right to Learn*. Chicago: Henry Regnery Co. Pp. 228. \$4.50.
- Moore, Thomas Verner. *Heroic Sanctity and Insanity*. New York: Grune and Stratton. Pp. 243. \$5.00.
- Potter, Virginia Bosch. *Fellowships in the Arts and Sciences 1960-61*. Washington, D. C.: American Council on Education. Pp. 220. \$3.75.
- Reid, Robert H. *American Degree Mills*. Washington, D. C.: American Council on Education. Pp. 100. \$1.00.

- Standing, E. M. *Maria Montessori: Her Life and Work*. Fresno, Calif.: Academy Library Guild. Pp. 354. \$5.25.
- Studies in Mathematics Education*. Chicago: Scott, Foresman and Co. Pp. 57. \$0.50.
- Suttles, Patricia H. (ed.). *Elementary Teachers Guide to Free Curriculum Materials*. 16th Annual Edition. Randolph, Wis.: Educators Progress Service. Pp. 346. \$6.50.
- Swift, Richard N. *World Affairs and the College Curriculum*. Washington, D. C.: American Council on Education. Pp. 194. \$3.50.

General

- Benson, Robert Hugh. *The Mystical Body and Its Head*. New York: Sheed and Ward. Pp. 92. \$0.75.
- Caden, José. *A Mother Cheats Altars*. New York: Greenwich Book Publishers. Pp. 168. \$2.75.
- Cavanaugh, C.S.C., Joseph H. *Evidence for Our Faith*. Notre Dame, Ind.: University of Notre Dame Press. Pp. 256. \$3.00.
- Cognet, Louis. *Post-Reformation Spirituality*. Trans. P. Hepburne Scott. New York: Hawthorn Books. Pp. 143. \$2.95.
- Cozens, M. L. *A Handbook of Heresies*. New York: Sheed and Ward. Pp. 96. \$0.75.
- Cunningham, O.P., Francis L. B. (ed.). *The Christian Life*. Dubuque: The Priory Press. Pp. 824. \$5.95.
- Daniel-Rops, Henri. *This Is the Mass*. Trans. Alastair Guinan. New York: Hawthorn Books, Inc. Pp. 191. \$4.95 deluxe pocket edition.
- Gautier, Jean (ed.). *Some Schools of Catholic Spirituality*. Trans. Kathryn Sullivan, R.S.C.J. New York: Desclee Co. Pp. 384. \$4.75.
- Jung, C. G. *The Archetypes and the Collective Unconscious*. Trans. R. F. C. Hull. New York: Pantheon Books, Inc. Pp. 462. \$7.50.
- Jungmann, S. J., Josef A. *The Early Liturgy*. Trans. Francis A. Brunner, C.S.S.R. Notre Dame, Ind.: University of Notre Dame Press. Pp. 314. \$5.75.
- Lefebvre, C.S.S.R., Eugene. *Ste. Anne de Beaupré: Its Shrine—Its Spirit*. Ste. Anne de Beaupré, Canada: St. Anne's Bookshop. Pp. 80. \$2.00.
- Ohm, Thomas. *Asia Looks at Western Christianity*. New York: Herder and Herder. Pp. 252. \$4.75.

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Because of popular demand, the article on *Human Evolution — 1956*, with Appendix, *The Present Catholic Attitude Towards Evolution*, has now been reprinted. This authoritative article, by Rev. J. Franklin Ewing, S.J., Ph.D., Professor of Physical Anthropology at Fordham University, is written in a non-technical style, and should be of particular interest to all Catholic students and educators. The article is now in its fourth reprinting. Order from: *Anthropological Quarterly, The Catholic University of America Press, Washington 17, D. C.*

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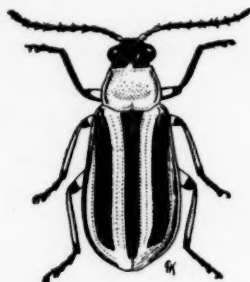
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by J. FRANKLIN EWING, S.J., PH.D.

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